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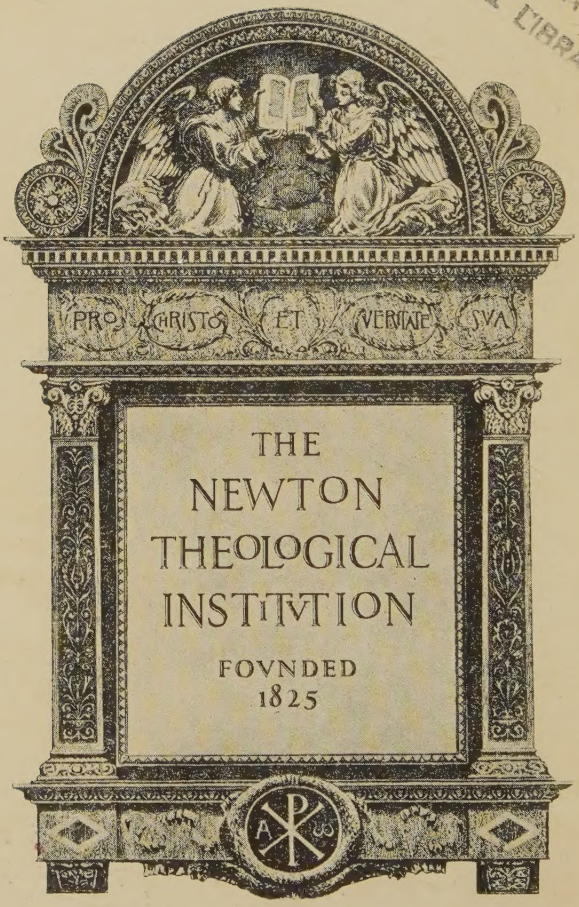

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OLD TESTAMENT STORIES

VOL. I

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TORONTO

OLD TESTAMENT STORIES

AND HOW TO TEACH THEM

BY

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'S. PAUL AND HIS COMPANIONS,' 'INTRODUCTION TO OLD TESTAMENT STUDY'
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VOLUME I

TO THE ELECTION OF THE FIRST KING

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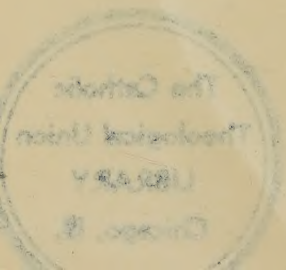

PREFACE

This volume is based on my *Introduction to Old Testament Study*, where the chief conclusions of scientific study of the Old Testament were stated and applied to shew that in the O.T. we may perceive a Jewish preparation for Our Lord in Prose Literature, Codes of Laws, Conception of God, Prophecy, Sacrifice, Poetry, Messianic Hope, etc. The argument in that book was of a dual character:

1. Differences of facts in the O.T. are due to differences of sources to which the varying styles, vocabularies, and theological standpoints witness.
2. These sources are schools of writers who wrote history from the standpoint of their own times.

The *Introduction* seemed to meet a partial need of teachers. 'Give us the versions of each Bible story in full.' 'Write out in greater detail the concluding section "How to teach the O.T."' were requests so persistently made that I felt that the demand for another book was real. Teachers and parents and students, both clergy and laity, all asked for such a volume as this, and that is my apology for it. I am quite conscious that it may not be entirely satisfying, for the teaching of the O.T. bristles with problems, comparable with the critical study of the text. Admirable volumes

are produced on the O.T. books, such as the Cambridge Bible for schools and colleges, and the Century Bible series which are meant for the ordinary reader; but these volumes fail in that they do not help teachers in teaching children; they help in explaining the text, but a teacher has more to do than explain the text. First, he has to teach a story. To do this he must know not only his subject matter but also how to present it. And secondly, he has to teach this matter in a special way; he must have the outlook and vision of the child, he must look at his lesson from the mental standpoint of the child; he has to interpret the past so that a child may understand the past and visualise the past in spite of the obscure language, thoughts, ideas and symbolisms in which this past is clothed; he has always to answer the child's question, 'Is the story true?'

This volume is therefore entitled *Old Testament Stories and how to teach them.* I have drawn on a wide experience, and have tested what I here suggest in different classes of schools, and with children of different ages; difficulties have been discussed with thousands of teachers in lectures and classes; the position has been fairly thoroughly explored, and I owe a deep debt of gratitude to those teachers who have openly pointed out their difficulties and expressed their earnest desires to teach frankly and intelligently.

I have assumed as a basis the two propositions stated above and no more. If time and health permit, and if my conclusion is right that this volume really meets a need, I hope to complete the teaching of O.T. stories in a further volume. I fully realise that I am open to the charge of being too dogmatic both in this preface and in the volume; I might have safeguarded myself by inserting many a 'probable' or a 'possible' as a line of

retreat. But this policy does not meet with the approval of teachers; those who teach have to arrive at a conclusion and then teach. No general yet won a campaign by issuing orders full of 'probables' or 'possibles'; he has to face a definite position and make his instructions clear. So a teacher must have conviction and must be definite; it is surely not cowardly to admit one might be occasionally wrong.

E. BASIL REDLICH.

The Author and Publishers thank the Delegates of the Clarendon Press at Oxford and the Syndics of the University Press at Cambridge for permission to use quotations from the Revised Version, and accept full responsibility for the form of the quotations and for their accuracy in so far as they purport to give the Revisers' *ipsissima verba.*

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THE TEXT AND DATES

The text used in this book is the Revised Version, which is more useful for teachers than the Authorised Version. The following alterations have been made for the reasons stated:

1. 'Jehovah' replaces Lord or God. In the margin of the R.V. it is stated in Gen. 2^4 as an alternative to 'the Lord,' 'Heb. *Jehovah*, as in other places where Lord is put in capitals'; so also in Gen. 15^2 mg., 'Heb. *Jehovah*, as in other places where God is put in capitals.'

It is not unusual to come across people who have not noticed the difference between Lord and Lord, or God and God. The words in Capitals are meant to represent Jhvh in Hebrew, the proper rendering of which is Yahweh; the popular but incorrect rendering is Jehovah. The insertion of Jehovah for Lord or God is essential, for then only is it possible for readers to grasp that Jehovah is the *personal* name of God, and not a title of respect, that Lord is not identical with Lord; again, in reading many passages of the Bible the use of Lord gives an impression that other peoples than the Israelites believed in Jehovah in the same way that the Israelites did; this is particularly so in the stories of *Exodus*, *e.g.* in Exodus 8^{23}, Pharaoh says, 'I will let you go, that ye

may sacrifice to the LORD your God in the wilderness.' Let us replace LORD by Jehovah and it becomes clear that Jehovah was the special God worshipped by the Israelites, that Jehovah was His name. 'I will let you go, that ye may sacrifice to Jehovah your God in the wilderness.'

Or, again, when the Egyptians fled at the Red Sea, the insertion of Jehovah brings out more clearly the fact that the Egyptians who worshipped their own gods were in dread of the God of the Israelites, 'for Jehovah fighteth for them against the Egyptians.' Exodus 14^{25}.

Lastly, the insertion of 'Jehovah' makes it clear that in these early days the conception of God was not identical with that of later days. Jehovah, the LORD, the GOD, was a national God, the God of the Jews only, as Chemosh was the national God of the Moabites, and Milcom the national God of the Ammonites.

2. Where necessary, a better and clearer translation has been given; all changes from the R.V. text are printed in italics, even where readings from the R.V. margin have been preferred. Very occasionally long passages in italics are put between square brackets; these are insertions from the Old Greek translation of the Hebrew text which was omitted by the error known as homoeoteleuton, that is an error of a scribe who omits passages owing to his eye unconsciously catching the same word a line or two below. Examples may be seen in the stories of Samson and Delilah and of the anointing of Saul. The third point to be noticed is the occasional insertion of words in italics between curved brackets. These words thus bracketed are introduced to complete a story. It will be evident that if a composite Bible story is divided up into its component versions, a phrase here and there will be needed to complete the sense of

a component version, which phrase in the composite narrative served to unite parts of two versions.

The author's *Introduction to Old Testament Study* is referred to as *O.T.S.* The readers of this volume will be aware from the preface that it is written on the assumption that the author of the Pentateuch or first five books of the Old Testament was not Moses, for reasons stated in the *O.T.S.*, pp. 1–74, that four main versions were used in the compilation of the Pentateuch, that these four versions arranged in order of date were the Jehovist, the Elohist, the Deuteronomist, the Priestly, the first being written in the ninth century before Christ, the last at the close of the sixth century before Christ.

The following chronology is assumed in this volume; the dates are approximate.

B.C. 2100. Abraham.
1500. Jacob.
1450. Joseph tribes enter Egypt.
1220. The Exodus from Egypt. Moses.
1200. Joshua.
1010. David.
850. Earliest southern version (J).
800. Earliest northern version (E).
750. Earliest combined version (JE).
680. Deuteronomy written (D).
500. Latest version (P).

CHAPTER I

THE O.T. AND THE TEACHER

The modern child is not the child of a few generations past. The modern child is taught to think, to ask questions, to propound difficulties; he is trained to be scientific, to use his intelligence; he is not a mere receptacle for volumes of matter, he is an organism, he has a mind, he has a soul. All 'secular' subjects are presented to him on scientific lines, and the subjects are treated in text-books on the best scientific principles. Arithmetic, Reading, Writing, History, Geography, Drill, etc., are not taught as the older generation was taught, in rather a mechanical dry way; the best of appliances, the best of text-books, the best of modern knowledge are supplied in every branch of 'secular' work. But in the most important of all subjects, the teaching of the Bible, not much use has been uniformly made of the best text-books, the best appliances, the best scientific knowledge. Yet a change has begun to be made, partly due to the awakening of teachers to the facts of life, partly due to the enlightenment of children whose critical spirit has begun to operate in a sphere hitherto thought too sacred to be criticised. This awakening, this enlightenment are due to the fact that it is being recognised that the scripture lesson is not a

thing apart, but that it is closely connected both in its pervading influence and in its subject matter with 'secular' subjects; the barrier which divided the 'religious' from the 'secular' subjects is being broken down, as the conviction grows that there is a vital connection between the child's soul and mind and body. Modern psychology has begun to throw light on many a difficult problem in education, and the more enlightened systems of education such as those of Montessori and the Dalton Plan are beginning to react on the antiquated methods of teaching the O.T. The child is taught to think, the child is taught to reason; the teacher is learning that in matters of religion it is unjust to the child to send him out into the world unprepared and unskilled to face the problem of the love of God. Yea, more, the child is facing this greatest of all problems in his infancy and youth.

A great change is taking place in the mental equipment of children. Their minds do not hesitate to compare and contrast what is taught them in the O.T. with what is taught them in other subjects. They learn, outside of their O.T. lesson, what science has revealed of creation, of the age of man, of the wonders of the universe; they learn what exploration has laid bare in Palestine; they learn what Einstein has said of gravity and light. Not only do they learn these great lessons in school but they read them in their own *Children's Newspaper*, a weekly production which every parent and teacher ought to read. As the children learn, they criticise; they compare this learning with that taught them in the O.T. Hence the pressing need for careful teaching in the O.T. Once let insidious doubt creep in, then indeed the fair and beautiful garden of a child's mind begins to grow weeds, the garden of Eden begins to change into the

desolate region of the Dead Sea. Thus, the first postulate of a teacher on the O.T. may be said to be,

Nothing taught in the Old Testament should be contradicted elsewhere.

This postulate may be exemplified. Take the Story of the Flood. When this lesson is taught, care must be taken to safeguard the value of the Bible. The Flood story teaches that the waters covered the whole earth, that the highest mountains were covered, that the rainbow first appeared after the Flood. The modern child learns that water seeks its own level, that the rainbow is due to refraction of rays of light through drops of water, and he wonders how the earth got rid of the mass of water which covered it to a depth of many miles, whether water did not exist in the atmosphere before the Flood and cause many a rainbow in the sky before the Flood, he wonders whether the Flood story is true.

Take again the Story of the Walls of Jericho; the child reads and hears that the walls of Jericho as they were at the time of the invasion of Canaan under Joshua have been discovered by archaeologists, that the walls are still standing except for a breach on the south east side; he wonders therefore what value is to be attached to the O.T. narrative of the capture of Jericho.

Not only must there be no contradiction between the Old Testament and other subjects such as history and geography and nature study, but there must be no contradiction between the conclusions drawn from the preparatory teaching of the Old Testament and the teaching of the New Testament, particularly in regard to the character of God. This is of supreme importance,

of vital importance, and there is nothing so important to the teacher of the Christian religion. The teacher, through ignorance, might not be aware of modern scientific knowledge even in its most elementary forms ; but a teacher who contradicts what the New Testament teaches us in a lesson on the Old Testament is doing irreparable and incalculable harm. The first and the most essential purpose of a teacher is to safeguard the character of God, to set Him forth in season and out of season, every hour of life, as the God of Love. The second postulate in order but the first in importance is

The New Testament should be the basis of Old Testament teaching.

In other words, all teachers should be saturated with new Testament teaching. The Love of God, the Fatherhood of God, the character of God, holy, just, true, patient, forgiving, should be such an influence in the teacher's own life that no other conception of God should be possible than that revealed to us by His only Son, our Lord and our Saviour. The love of God for man, the hatred of God for sin, a love so infinite, so boundless that He gave His only begotten Son to save man from the power of sin and death—that is the foundation of all O.T. teaching

Let us examine some Old Testament stories from this standpoint. There are two main questions to be faced, the character of God, the personality of God.

First, the character of God. Was He the cruel, angry, unloving God set forth in the early books of the Bible ? Could He have punished the innocent children by drowning them in the Flood ? Could He have punished a Pharaoh of Egypt, a heathen, because Abram had told

a lie? Could He have tested Abram's faith by the sacrifice of Isaac, a test which He abhorred? Could He have punished the Israelites for every revolt and every rebellion? Could He have punished Moses after all his loyal service for one sin, even the nature of which is only vaguely told us? Could He have first hardened the heart of the Pharaoh of the oppression and then punished him? Could he have ordered innocent men, women, and children to be mercilessly slaughtered? The minds not only of children but of adults shrink in terror from the character of God displayed in numberless stories in the O.T., and in many a home to-day this terrible aspect of God is the prominent one and the parents of these homes have learnt this in our schools. It is impossible to find words strong enough to impress on teachers the duty of safeguarding the character of God in their teaching. Unless persistent care is taken in practically every O.T. story to protect God from this terrible conception of Him, unless every story taught is presented in such a way that the mercy and love of God who is also just and holy are clearly defined, the teaching of the O.T. is a failure. The acid test of O.T. teaching therefore lies here, for Our Lord's revelation of God is that His character has been, is, and will be unchanging. What His Son revealed Him to be He was in the days of Creation millions of years ago, He was in the days of Abraham, Moses, David, Isaiah, Nehemiah and Judas Maccabaeus, He was yesterday, He is to-day and will be for ever. It is a terrible thing to let any story in the O.T. which raises doubts as to the love of God go unchallenged; it is terrible for the teacher who has to train his children in religion; it is terrible for the child whose future depends on faith and hope and love in God. The responsibility of the teacher is a grave one.

There are three ways in which O.T. lessons are being taught:

1. By unconscious implication, where the child is left to infer the character of God, because the teachers leave it untouched but not of set purpose.
2. By conscious implication, where the difficulties are slurred over, and the child deliberately left to think what he will.
3. By definite teaching *ad hoc*.

Of these, the first is cruel to the child, and is insidious in its effects, and the second is no less baneful. In both cases it is due to want of preparation and careful study. There are teachers who would be shocked at the idea that incorrect ground work is being taught in Drawing, Arithmetic, Drill or any subject, for they know that unless a sound foundation is laid the structure will collapse. Yet in teaching the O.T. the same amount of careful preparation is not given. Need it be said that this is not fair to the child. It is often argued that it were best to leave difficulties alone until the child is grown up; but this assumes that the grown up boy or girl will seek someone to resolve his doubts—which youth and young manhood seldom or never do. No child ought to reach the age of twelve without having his faith in the Love of God as impregnable as a rock. The religious condition of a country is in the hands of teachers. The baneful effects of leaving the child to draw his own conclusions of the character of God have been pointed out in Mr. Grigg Smith's book, *The Child's Knowledge of God*, and his experiences are quite normal, and can be supported in many parts of England. It is also quite a common experience to hear a child say that Abraham knew more of God than a child to-day does or an adult

knows; in other words the child has consciously or unconsciously concluded that the Old Testament is of equal value to the New Testament, that the character of God was as well known before the Word of God revealed it to us as after He revealed it to the world. Every Old Testament problem is ultimately connected with the character of God, and no pains should be spared to safeguard the character of God. As much care at least should be taken with the preparation of an O.T. lesson as with the preparation of an experiment in chemistry, for the results might otherwise be more disastrous than an explosion.

Next, the form of God. Was He seen of men, did He talk with men face to face, did He strive to kill Moses? Here again we are brought up against the teaching of the N.T. 'No man hath seen God at any time.' And yet when an O.T. story is taught, the vividness of the story almost makes one believe in its actual reality; often the narrative leaves the impression that God was perfectly human in form and outline. Take the story of the revolt of Miriam and Aaron. 'And Jehovah spake suddenly unto Moses, and unto Aaron, and unto Miriam, "Come out ye three unto the tent of meeting." And they three came out. And Jehovah came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam' (*Numbers* 12). 'God is a spirit,' said our Lord. God is not human in form and outline and never was in the days before Christ. He could not have walked in the Garden of Eden, or felt the heat of the day, or shut Noah into the Ark, or come down from heaven to see what He could not see from there, or wrestled with man, or spoken with man face to face. Yet there are many who teach and many who believe, in spite of our Lord's teaching, that God is human, acts and walks and eats

and lives as we do. There must be no contradiction between teaching the O.T. and the N.T. ; N.T. teaching must be the basis of O.T. teaching.

No effort must therefore be spared to safeguard the character and person of God. The truth about God revealed to us by our Lord is the beginning and ending of a teacher's spiritual equipment. The truth of an O.T. presentation of God has to be gauged by our Lord's teaching ; and truth does not cease to be truth because it is unpalatable to those who think that the O.T. has spoken the final word on the character and person of God.

These two postulates being stated, something has to be said on points allied with them. How may the following questions be answered ?

1. Whence the O.T. conception of God ?
2. What does ' The LORD said ' mean ?
3. How did our Lord use the O.T. ?
4. How is the real history in the early books of the O.T. found out ?

The O.T. conception of God.

The knowledge of God was progressive, that is to say it grew little by little by gradual stages. Abraham's knowledge of God was limited but it was far ahead of the contemporary knowledge of deity ; he was above the best thought of his age, and that is a great claim Moses added to this knowledge, Elijah added to what was known before his day, and the great prophets added much ; so knowledge grew until our Lord's time when the fulness of knowledge was revealed to us. God did not change but it was the knowledge of Him that gradually became clearer and clearer. As man shewed himself capable of receiving more, more was revealed

by God to man. This is Divine inspiration working through human channels.

But the next question is, How do we know what the knowledge of God was at certain stages of history? If writers of the Bible narrative wrote from the standpoint of their ages, if they threw back into the past what was believed and known of God at the time they wrote their versions, how do we distinguish between what Abraham actually knew of God and what the writers represented him as knowing? The answer to this question is as follows. Take for instance a writer of the eighth century before Christ; we fortunately have in the prophets of that century records of what was then believed of God. This gives us a basis to work from. With this basis the stories which tradition has handed down can be tested, and a new element brought in to help us, namely the study of Comparative Religion which enables us to learn what were the ideas of God held at different periods of history. Thirdly, we have the help of archaeological discovery. Let us take the case of child-sacrifice or human sacrifice. We have the following considerations to help us.

1. The incident of Jephthah's daughter is traditionally true, for there is a festival connected with it observed for a long period. The practice was general, for other instances are to be found in 1 and 2 Kings and mention is made of the practice in prophets like Isaiah and Jeremiah. The prophet Micah denounced it very strongly (6^7). We can go further back than Jephthah; for ancient laws which are found in Exodus, referring to the redemption of the firstborn, point back to the practice as being the custom of the early Hebrews.

2. Comparative religion points the same way, and here the Bible references to the practice among the Moabites and Assyrians help us in our study.
3. Excavations in certain parts of Palestine, as at Megiddo, support the conclusion that the primitive Hebrews practised it.

Hence we conclude that human sacrifice was practised in the time of Abraham. The story of Isaac may therefore be assumed to be a tradition based on fact.

The terrible idea of God is similarly an idea of deities common to religions of old. The Hebrews held it along with other nations; the glory of the Hebrews was that they gradually rose to purer and more loving conceptions of Jehovah, while other nations could not rise to a fuller knowledge of their gods. For many centuries this idea of a terrible Jehovah held sway; it is evident in the traditions which were handed down from generation to generation; it is also evident from a study of Comparative Religion. We believe that it could only have been an inspiration from God which gradually purified the knowledge held of Him by man. There are no short cuts in religion. As in other branches of knowledge man had to learn and strive with many a failure, so in the knowledge of God, man had to learn by experience and by experiment; thus did Abraham and Moses and others learn of God. Hence we expect to find and do find that these great men in Jewish history in many ways shared in the thought of their age; their greatest claim to a glorious part played in this history was that they each added something of profound value to the knowledge of God. What the contribution of each was we shall see as we study their lives.

'The Lord said.'

The next difficulty is the way in which God is represented. This we owe partly to tradition, but more especially to the writers of the different versions.

First of all we have the school of writers who are responsible for the earliest written version which originated in Judaea and which uses Jehovah as the name for God from the very beginning of its version; it is generally designated J. It is not necessary to use the letter J in teaching children; it would suffice to call it the earliest book or the earliest version or the earliest southern version. Many writers contributed to this book, hence the term 'school of writers.' This school had a partiality for representing God as acting as a man, that is, they represented God as anthropomorphic, or, as we may say, they used anthropomorphic language. These writers also make animals and inanimate nature act as persons, as when the serpent and the ass speak, or the earth cries out, and the earth opens her mouth to swallow persons up. It is to these writers that we owe the idea that God spoke to man and acted as a man, ate and walked, wrestled and tried to kill men. That human eye has not seen God at any time is what we know from the N.T.; it is final and conclusive. Hence when we read of human actions being performed by God, and we know that this form of presenting Jehovah is in the main due to the writers of the earliest book, we are at once given the solution of the puzzle. These early writers gave of their best, for they knew not of a better way to explain what they believed, namely, that God was near to man and took an interest in man. What lesson the writers meant to convey by each story we may find out as each story is studied. The vivid language, the winning style, the convincing words we owe to these

writers. If then it is to them that the anthropomorphisms are due, it is natural for them to say 'The LORD said' or 'GOD said'; they cared not whether what they wrote down as the words of God were of a loving character or were cruel. Everything that happened, good or ill, kind or cruel, was due to God.

But the words 'The LORD said' have another meaning according to the passage. God inspires Abraham with a great faith and a great resolve to leave his home and kindred; it is a message to Abraham's heart; it is so compelling that it drives Abraham to act; it inspires his whole life and being. This message from God is in a true sense the voice of God, as the message of one of the prophets of the past or one of the prophets of the present, for a prophet is a preacher, is the voice of God spoken by human agents. But the divine message which Abraham and Moses and Isaiah and Jeremiah received, and we to-day receive from God, is the voice of God in men's hearts; the words are not delivered to us in an audible voice; the words are not spoken to us in loud tones, but they are inaudible, they are silent though none the less quickening, life-giving, strengthening, and inspiring. We like the prophets of old might pass on this message to others; we might be endued with the prophetic gift of utterance; we might be spokesman, we might be the mouthpiece of God. Then we might say 'the LORD said' in both senses, for having heard God's message in our hearts we then speak on His behalf to others and we deliver His message.

We might as an illustration take the case of John the Baptist. He goes into the wilderness to prepare the people for the message. The ancient writers of the earliest book would have written, 'and it came to pass in those days that the LORD said unto John, "Go ye

into the wilderness and there will I meet thee" ; and the LORD said to him in the wilderness, "Speak unto the children of Israel and say unto them, Repent ye ; for the kingdom of heaven is at hand".' The writer of the first Gospel says the same thing, but in far different language. 'And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, "Repent ye ; for the kingdom of heaven is at hand".' S. Mark is more matter of fact still. 'John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.'

A second school of writers represents God as speaking in dreams and visions, and this is clearly a more advanced method of representation of God than the anthropomorphic style of the earliest writers. Here again we see the writers at work, aiming in their way to shew God's interest in man and man's work. Children easily see that the more childish and therefore the earlier method of representation is that in which God is said to act like a man ; the more advanced and therefore later version is that of the writers who represent God as revealing His will in dreams and visions. Thus may the relative order of the two versions referred to above be apprehended by young children.

One other peculiarity in the O.T. calls for short comment. It is Symbolism which plays a large part in the records relating to Moses. This symbolism is beautiful, grand, suggestive. What could be more impressive than the storm and tempest, with the rolls of thunder and flashes of lightning on Mount Sinai to symbolise the presence of God? It is as if Nature is God or the manifestation of God. So again what could be more appealing to those on pilgrimage than the symbolism of the fire and cloud of smoke of a lighted

brazier to represent Jehovah going before them? Symbolism appealed to the Israelites who read the records as to the penman who wrote them. It was an instinct which has its significance for us as for them. If in the roll of the thunder the Israelites heard the voice of God, and if in the minds of the writers this voice uttered the words which they wrote, we cannot wonder at it. Yet it would be folly on our part not to distinguish between the descriptive and imaginative power of the writers and the real facts and circumstances round which this power was exercised.

Our Lord and the O.T.

Our Lord's love for the O.T. was real; He was taught it from His earliest days, He observed its ordinances; He studied it and pondered over it; He quoted from it, found in it arguments to support His sayings; to it He went for consolation in His darkest hours; its words came naturally to Him as He was hanging on the Cross.

But this love of His was not a blind love. As a father who loves his child truly is conscious of the child's limitations and weaknesses, so our Lord was conscious of the limitations of the O.T. He saw its spiritual value, He saw that it looked forward to Himself as the Messiah, but He also saw that it was not complete. His attitude towards the O.T. was that He came 'not to destroy but to fulfil,' and these words of His were immediately followed by detailed treatment of six passages in which He contrasted the Jewish standpoint with His. In each of these passages He uses the words 'But I say unto you.' These latter words help us to understand what He meant by fulfilling the Law. It was not literal obedience such as the Jews practised; that was inadequate and incomplete. What Jesus

Christ did was to fill it to the full, to complete what was left incomplete of its spiritual teaching; to bring progressive revelation to its fulness, to reveal more fully what His Father requires of men, to shew that the Divine will was being accomplished by Him. The ideal of the Jews was less a true ideal than the ideals of Christ and His gospel.

Thus Christ did not bind Himself to obey the precepts of the O.T. literally; the words of the O.T. were not to Him final and conclusive; He did not believe that every word of the O.T. should be accepted as so inspired that no other interpretation than the literal was possible. He sought for the spirit in it and emphasised the spiritual value of it. For example, He completely transformed the O.T. idea of God; the terrible, dreaded God, the God of punishment, He replaced by the God of an infinite love and patience who did not desire the death of a sinner but that he should repent and live; for the God who manifested Himself by human acts and in human form, and spoke in human form, and in dreams and visions, He substituted the God who is a spirit. In short, Jesus Christ did not accept the words of the O.T. as literally true.

Further, it is well for us to remember that our Lord used to quote from other books than the O.T., for example, from the Apocalypses; even when he did quote from the O.T. the quotations were not from the Hebrew but sometimes from the Septuagint, sometimes in a form not as we have it in the Hebrew or in the Septuagint. Again, the colloquial language of the people which He spoke was Aramaic, so that much of the N.T. is a translation; this means that we are not assured that in every case we have the exact words spoken by Him. There is a good instance in the case of

Christ's remarks on Corban, or 'given to God' (Mt. 15^{1-9}, Mk. 7^{3-13}); S. Mark has no question and no 'ye also,' and in v. 10 writes, 'For Moses said, Honour thy father and thy mother,' whereas in S. Matthew we read, 'For God said, 'Honour thy father and thy mother.' Lastly, the Evangelists often add their own opinions and attribute them to our Lord; an example of this is the well-known instance of the references to Jonah, which shew us that S. Matthew made a mistake and on his own authority inserted the words 'for as Jonah was three days and three nights in the belly of the whale; so shall the Son of Man be three days and three nights in the heart of the earth.' (See *O.T.S.*, pp. 178–181.)

Clearly then we may say that whilst Christ valued the O.T. for its spiritual teaching, He did not hesitate to discard it in details or to set aside certain precepts of the Law. He altered the whole general tenour of its teaching in regard to the character of God who, He said, is the God of Abraham, Isaac and Jacob. If then He refused to accept the O.T. conception of God, the inference is inevitable that he did not accept the literal truth of all O.T. stories. For example, He could not believe that every word of the story of the destruction of Sodom and Gomorrah was true, for the idea of the form and character of God in it was not accepted by Him. When He used this story it was therefore not for its historical value but its spiritual significance; it was to him a parable, a vehicle for imparting spiritual teaching.

The next point is that Christ subjected Himself to the limitations of the literary knowledge of His times. He assumes the science of His day, which was the science of the O.T.; He did not teach evolution or refer to it; as His Father in the days of the O.T. adapted His revelation to the state of knowledge of His children, so

did our Lord in the days of the N.T. Jesus Christ again assumed the popular signs of the weather, but it does not follow that He accepted this weather-lore as conclusive (Lk. 12^{54-56}). He speaks of Psalm 110 as being written by David, which was the accepted belief of the day. These instances will suffice to shew that Christ spoke from the plane of knowledge of His hearers; there was no possibility of convicting them and convincing them unless He did so. He had to base His arguments on the O.T., assume what His hearers assumed, and from that standpoint lead them on to higher levels of spiritual discernment.

Hence we have this general principle in respect of O.T. stories. Our Lord did not raise the question of authorship or the question of historical truth of any event, but he did claim the intellectual right to judge details. So to-day we may claim to use the knowledge of our day to bring out the spiritual teaching of the O.T.; as He discarded the O.T. conception of the character of God to replace it by a purer and fuller conception, so we may discard the less important assumption of the historical truth of every event to bring out its teaching on the progressive knowledge of God.

Our Lord's references to O.T. stories are therefore for their spiritual meaning. He left the question of their historic truth untouched solely because the Jews did not raise the question, but in their state of knowledge accepted the literal truth of every story. If we were to limit ourselves by this state of knowledge, progress would become impossible and knowledge cease to grow from more to more. We should be eternally confined to the puerile knowledge of O.T. days in science, history, geography, geology, meteorology, etc. Why study geology, for instance, if we are bound to believe that the

Dead Sea came into existence after the destruction of Sodom and Gomorrah only 2100 years before Christ? Why study astronomy if we are bound to believe that the firmament is a solid vault, and the sun turns round the earth and the stars with the sun and moon are fixed in this solid vault? Why study archaeology if we are bound to believe that the walls of Jericho fell down flat? Why study history if we are bound to believe nations and languages originated as we are taught in the O.T.? Why study geography if we are bound to believe that the earth's surface is flat and that the earth rests on a mass of underground waters? Our Lord's plan was far otherwise; He refers to O.T. stories of the Creation to teach us the sanctity of marriage, to Sodom and Gomorrah and Lot's wife to teach us the danger of neglecting His Gospel, to the Brazen Serpent as an illustration of the kind of death He would die, to David eating the shewbread to teach us how to keep holy the Sabbath, to Noah to impress on us the value of spiritual things compared with material things, to Jonah to teach us the need for repentance. He uses the O.T. stories for spiritual teaching but He does not deny us the right to estimate and value their historic truth, even as He threw doubt on much of its historic truth by refusing to accept the O.T. conception of His Father and His Father's love.

The history of the Jews.

It has already been pointed out how a study of comparative religions helps us to get at the historical basis of many religious beliefs and practices, such as the offering of the firstborn. By the same study we learn that circumcision and the feast of the Passover were much older than the times of Abraham and Moses respectively.

Archaeology too helps us to arrive at the real history of the Jews. For example, the walls of Jericho have been unearthed, and many an Assyrian and Babylonian and Egyptian monument deciphered. The value of these inscriptions lies in this fact, that they are contemporaneous with the events referred to. This is important, for the first written version of Jewish history was thirteen centuries after Abraham, and four centuries after Moses; during all these centuries the writers had nothing to help them but traditions handed down by word of mouth from one age to another, or songs and poems similarly preserved. If, for instance, the early history of Britain had to be written to-day from traditions preserved, not in writing, but amongst the people, what kind of history should we expect? Nothing very reliable, most of it altogether untrustworthy because of the distortions and exaggerations which would result in the course of tradition. The Jews too had no system of chronology; they had no fixed point from which they could date events; even the reigns of the kings were referred to one another and not to a fixed date; the earliest attempt at a chronology was not made till about 500 B.C. and is therefore of little value. Hence we have to rely on the mention of the same event in Jewish history and in Assyrian or Egyptian history for the fixing of dates. Early Jewish dates are therefore approximate.

Geology too helps us, for by a study of the rocks and the strata of the earth we are enabled to judge of the truth of an event, such as the destruction of Sodom and Gomorrah.

Then again we have the valuable writings of the prophets which give us contemporary history. The earliest written records came to birth at the time of the great prophets like Amos, Hosea, Isaiah, Jeremiah,

Ezekiel and others, and by comparing the written records with the prophetical books we are able to arrive at many a truth of history. Hence the importance of studying the prophets.

Lastly, when every other help fails, we have to exercise our judgment by considering the circumstances of a story. For example, tradition said that Abraham paid tribute to Melchizedek, a Canaanite priest-king. The father of the Israelites gave 'a tenth of all' to the Canaanite. The tradition is likely to be true since the event is unusual that a Canaanite should receive tribute from an Israelite chief.

The conclusions arrived at from these considerations are therefore bound to vary ; no two scholars could agree on every detail, but there is a large consensus of opinion in which there is agreement. Had the writers of the earliest versions supported one another the writing of Jewish history would have been simplified, but we may hope that the explorations now being carried out in Palestine will help us to arrive at more definite knowledge on many points.

It will be clear that the further we are from the age of the great prophets, the less reliable the records are ; the nearer we get to the age of the prophets, the more reliable the records become. Guesses at past history are replaced by actual facts, and if a reader would compare the story of Abraham or the story of Moses with the Court History of David, 2 Samuel 9–20, written by a member of the king's court he would see the difference between tradition and legend on the one hand and contemporary history on the other. Or, again, if a reader would compare the story of Joshua and Judges with the song of Deborah, which again dates from the event, he would see how differently conceived the records are. In

contemporary history there is a marked absence of appearances of Jehovah, of human acts of Jehovah, of words spoken by Jehovah, which are a source of much trouble to teachers and scholars alike, and which, as we have already stated, are due to the writers of the versions and are not real history. (See *O. T. S.*, pp. 245-247.)

CHAPTER II

HEBREW LEGENDS

The early stories in *Genesis*, such as the Creation, the spread of Mankind, the Deluge, the Tower of Babel, are not facts of history but pure primitive folk-lore. They are popular explanations given by the Jews of the beginnings of life and of the early stages of life. They are called 'legends' in this book as distinguished from 'myth'; a legend is a myth without its superstition and its many gods and goddesses; a legend is a purer form of myth. In *Genesis* there is an example of a myth in the story of divine beings marrying human women and begetting the race of giants; when this myth is compared with legends such as that of the Fall or the Deluge we notice the beauty and purity of legends, which are full of spiritual teaching expressed in ideas unfamiliar to us, but familiar to the writers of the legends; myths are rooted in a belief in all kinds of fictitious gods, moral and immoral, good and evil, legends are rooted in a belief in one true God, Jehovah.

Legends are therefore parables. This is their highest value; they give us earthly stories of the relation of God to man in a higher, nobler, finer way than is possible in a myth.

That Hebrew legends are related to the myths of the

Babylonians is certain. Some Hebrew legends, such as that of the Deluge, are drawn directly from Babylonian myths. The nature of this connection between Hebrew and Babylonian folk-lore, whether the Hebrew is dependent on the other or whether both draw from one common source, is interesting but not important for our purpose.

Legends may be divided into classes. There is that class which is explanatory of experiences of life such as the wearing of clothes, the offering of sacrifice, marriage, etc. The early stories of *Genesis* are mainly of this class. Legends of this type are known as aetiological legends, and to them also belong such stories as Lot's wife, the brazen serpent, etc., which explain the origins of well-known natural phenomena or religious cults.

There is a second class of legend which explains the origin of names. For example, the Jews had a practice of deriving the meanings of names not scientifically but by the sound of the name. 'Isaac' has the same root letters as the word 'he laughed,' hence the stories of the birth of Isaac which are connected with laughter. Again, the Hebrew word for 'red' is *admoni*, and so there is a play on the name 'Edom' or Esau, the ruddy man; the district of the Edomites is called 'Seir' and so Esau is described as 'hairy,' the Hebrew for which is *sê'ar*. The Hebrew for heel is 'âḳêb,' and this Hebrew word sounded like Jacob, hence the story of the birth of Jacob, whose hand had hold on Esau's heel.

Another important class of legend is that which explains the history of a tribe or nation by associating it with an individual. The history of Edom is summed up in the history of Esau. A detailed treatment of this type of legend will be given later (pp. 97-100, 114-115).

A fourth class of legend is that associated with the sacred places or sanctuaries of the history of Israel. This

class is found in the lives of the patriarchs, where the origin of the sanctuary of Beersheba is traced to Abraham who planted a tamarisk there, the origin of the sanctuary of Bethel to Jacob who anointed a sacred stone, the later custom of paying tithe to the priest in Jerusalem to Abraham who gave gifts to Melchizedek.

Lastly, there is the caste legend. This is very prominent in the writings of the latest version, for there the writers aim at exalting the priests of Aaron's line. The classic example of this is Aaron's staff which budded; there are other examples such as the offering of strange fire and the death of Uzzah.

Legends therefore serve a useful purpose. There is no reason for hesitating to speak of them or to teach them as legends; the details given on each legend will, it is hoped, supply matter for elucidating points and making the lessons full of interest. Legends are to be found among all nations, and they are the natural substitutes for true history; legends exist where true history is impossible. The early history of Rome is legendary, so also is the early history of Christianity in Britain. All teachers will be familiar with such incidents as the Glastonbury thorn and the holy grail in our own Church history, which were for centuries accepted as true history but which we now recognise as beautiful legends. Many of the legends in Jewish history contain some religious truth giving us the lesson to be brought out, and the moral to be enforced.

The first legends in Genesis.

The three following legends of the Creation and Fall and birth of Cain are found in the **earliest written version**, written in 850 B.C. They are not connected with one another; the legends of the Fall and of Cain being

independent of each other and of the first. The aim of these stories is twofold (1) to present religious truths, (2) to explain the origins of experiences in life.

The outstanding lesson of the Fall is the writer's serious view of sin. He does not by his story explain the origin of sin ; he gives us instead the consequences of sin. He does not tell us how sin came into the world, but what disastrous effects sin has on the world. He first pictures, in a beautiful idyll, the early state of innocence and ignorance ; the man and the woman do not know what sin is ; the man is not born to idleness but to work in the garden, and to utilise his mind and body in cultivating and pruning the garden, and protecting it from animals and other ills ; but he must also cultivate moral discipline by not eating of the fruit of the tree of the knowledge of good and evil. There was no evil in the first days of man in the happy and beautiful garden. Next, the writer pictures under the symbolism of the serpent, the insidious power of evil ; temptation assails the woman. Jehovah had disciplined the man and woman ; they might see the forbidden tree but they must not eat. They might live amid temptations but they must not yield to them. The first subtle suggestion, the gradual growth of evil desire, the final yielding to the temptation are all sketched with wondrous skill. When the man and woman have sinned they hide themselves from the presence of God.

Thus, if we remove the legendary portions of the story and analyse the writer's conception of temptation and sin, we notice how true it is to the facts of life. The application holds for all mankind, Jew or Gentile. The writer cannot or does not try to explain the origin of sin ; he knows sin is in the world and knows he must eternally fight against it. He represents, in his eastern style of

imagery and story-telling, how at some point in history man did commit a sin ; that at some point in history man became conscious that he had sinned, that he knew the difference between good and evil. The writer also knew that from this point in history life was henceforth a struggle ; that the powers of evil and mankind were at war, that the powers of evil would ever strive to hurt mankind. Further than this the writer could go ; he could see that man would bruise the serpent's head, that there would be ultimate victory, but he could not see that this victory would be gained by a personal Victor. It was a great hope, however vague the terms of victory. The fuller revelation of a victory gained by Jesus Christ had not yet been realised. The writer throws back this hope of victory to the beginnings of the human race. We need not hesitate to think that even in early days hope was born in many a heart, as it was born in the heart of Abraham. But he could see that Jehovah was on the side of the sinner, and that ultimate victory was assured.

The second primary lesson is the sanctity of marriage. The writer has inserted his comments on marriage in his story of the creation ; his delicate treatment of the relationship between the sexes should be noticed.

Thus does even legend serve the purposes of God. These two parables of mankind are depositories of sublime truths.

The second purpose of these legends is that they explained, in ways which are childlike and simple, common experiences of life. The Hebrews believed that as after death, the body turns to dust, so it must have been made from dust ; that as at death the breath left the body so it went back to Jehovah who gave it, and that as the soul continued to exist in Sheol, the place of the dead, so Jehovah must have given it. Jehovah did

not give it to the animals, hence the superiority of man. Thus in addition to explaining why a man cleaves to his wife, the legend explains how man was made, how he got life and soul. Other experiences too are explained. What did man eat at first? The fruit of the trees which, not flowers, were characteristic of the garden. How did animals get their name? Man gave them; he used his powers of speech for this purpose first of all; he spoke in Hebrew for he gave the woman a Hebrew title and name. How was woman made? The well-known proverb said she was, 'bone of my bone, flesh of my flesh' and so Jehovah built her out of a rib of man. How did clothes originate? Why are serpents detested? Why do serpents crawl on their bellies? Why must man work in the fields and work hard? Why does woman have to suffer the pains of childbirth? Why does she have a passion to bear children? Why is she subordinate to man? All these questions are answered in these two legends; there is no scientific explanation but only popular explanation. It is to be noticed that the writer mentions fig leaves as forming the first covering of man because they grew in luxuriance in Palestine; he mentions the olive tree in the Story of the Flood for the same reason. The trees as well as many a religious belief and custom are transported from Palestine to far distant lands.

The earliest written Creation story.

The scene is laid in a garden or enclosure in the East in the land of Eden. There is an order in creation, (1) dry desert earth, (2) stream of water which periodically flooded the dry earth, (3) man, (4) vegetation, (5) animals, (6) woman. The writer has in his mind an oasis in a desert. His description of Jehovah is intensely

human ; Jehovah is like a potter moulding clay and shaping out of it man and animals ; the latter are found unworthy to be helps meet or suitable for him and so Jehovah builds woman out of one of man's ribs. Jehovah also breathes into the clay figure of man, plants a garden, takes the man into it, and speaks to him and brings the animals and woman to him.

The Hebrew has a play on words ; the man (âdâm) is moulded out of the dust of the cultivated ground (adâmah) ; the woman (Isshah) is taken out of man (Ish). Evidently the narrator supposed that the language spoken by Adam was Hebrew.

2[4]. *At the time when* Jehovah God made earth and heaven, 5. *there was as yet* no plant of the field in the earth, and no herb of the field had yet sprung up : for Jehovah God had not caused it to rain upon the earth, and there was not a man to till the ground ; 6. but *there used to go up* a *stream* from the earth, and watered the whole face of the ground. 7. And Jehovah God *moulded* man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. 8. And Jehovah God planted a garden *in the East* in Eden ; and there he put the man whom he had *moulded*. 9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food. 15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. 16. And Jehovah God commanded the man, saying, ' Of every tree of the garden thou mayest freely eat : 17. but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.' 18. And Jehovah God said, ' It is not good that the man should be alone ; I will make him an help meet for him.' 19. And out of the ground Jehovah God *moulded* every beast of the field, and every fowl of the air ; and brought them unto the man to see what he would call them : and whatsoever the man called every living creature, that was the name thereof. 20. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for the man there was not found an help meet

for him. 21. And Jehovah God caused a deep sleep to fall upon the man, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof : 22. and the rib, which Jehovah God had taken from the man, *builded he into* a woman, and brought her unto the man. 23. And the man said, ' *Here at last* is bone of my bone, and flesh of my flesh : she shall be called Woman, because she was taken out of Man.' 25. And they were both naked, the man and his wife, and were not ashamed.

Narrator's comment. 24. Therefore *doth* a man leave his father and his mother, and cleaveth unto his wife : and they *two* shall be one flesh.

The Fall.

An independent story, as the abrupt opening shews us. The woman only speaks of one tree in the midst of the garden, the tree of knowledge. The tree of life is mentioned in another story of which only fragments remain in *Genesis* ; these fragments are given below.

Jehovah acts like a man still. He walks in the garden, and it is the custom of the man and the woman to walk with Him ; His footsteps are distinctly heard ; He feels the heat for He walks only in the cool of the day. He holds an inquiry and pronounces sentences on the man, woman, and serpent ; but He does not, as He threatened in the other story, punish the man with instant death.

3^{1-19}. *But* the serpent was more *wily* than any beast of the field which Jehovah God had made. And he said unto the woman, ' Yea, hath God said, " Ye shall not eat of any tree of the garden ? " ' And the woman said unto the serpent, ' Of the fruit of the trees of the garden we may eat : but of the fruit of the tree which is in the midst of the garden, God hath said, " Ye shall not eat of it, neither shall ye touch it, lest ye die ".' And the serpent said unto the woman, ' *Assuredly* ye shall not die. *But* God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil.' And when the woman saw that the tree was good for food, and that it was a delight to the eyes,

and that the tree was to be desired *in order to be* wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves *girdles*. And they heard the *sound* of Jehovah God *as he walked* in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden. And Jehovah God called unto the man, and said unto him, 'Where art thou?' And he said 'I heard thy sound in the garden, and I was afraid, because I was naked; and I hid myself.' And he said, 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' And the man said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.' And Jehovah God said unto the woman, 'What is this thou hast done?' And the woman said, 'The serpent beguiled me, and I did eat.' And Jehovah God said unto the serpent, 'Because thou hast done this, cursed art thou *from among* all cattle, and *from among* every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: *he* shall bruise *thee on* the head, and thou shalt bruise his heel.' Unto the woman he said, 'I will greatly multiply *the pain of* thy conception; in *pain* thou shalt bring forth children; and thy desire shall be to thy husband *while* he shall rule over thee.' And *to the man* he said, 'Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, "Thou shalt not eat of it": cursed is the ground for thy sake; in *pain* shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.' 23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Other versions of the Fall, in fragments.

1. *The two trees.* Here in the garden were two magic trees, the tree of life and the tree of knowledge in the

midst of the garden; man is created mortal, but by eating of the tree of life he might become immortal. The entrance to the garden is in the east of the garden, and after the fall the entrance is guarded by (1) the Cherubim and (2) the flame of a sword which turned every way; it is not guarded by "an angel with a flaming sword." Here too the conception of Jehovah is very curious; He acts like a man and is even jealous and afraid that man may try to become like Him! In the words put in Jehovah's mouth, "Behold, man is become as one of us," there is left a trace of old heathen myths that there were many gods in the work of creation.

2^{9}. The tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

3^{22}. And Jehovah God said, 'Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever —.' 24. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to *protect* the way *that led to* the tree of life.

2. *The four rivers.* This is a bit of geography included in the earliest written version, but from a different source from that which gives the story of the Creation and the Fall. It gives us a Hebrew idea of the most ancient map. The writer believed that the four great rivers of the earth had their origin in a single stream which had its source in Eden and flowed through the garden. Two of the rivers were the Tigris and the Euphrates, which once flowed into the Persian Sea at different points and were not united; the other two rivers, Pishon and Gihon, cannot be identified, but may be the Indus and the Nile.

2^{10-14}. And a river *issues from* Eden to water the garden; and from thence *it divides itself* and *becomes* four *branches*. The

name of the first is Pishon : that is it which *encircles* the whole land of Havilah, where there is gold ; and the gold of that land is good : there is bdellium and the onyx stone. And the name of the second river is Gihon : the same is it that *encircles* the whole land of Cush. And the name of the third river is *Tigris* : that is it which goeth *to the east* of Assyria. And the fourth river is Euphrates.

3. *Cain the builder.* These four verses are consecutive and belong to one narrative. They tell us that there was a story that Cain, the son of the first man and woman, was a builder. There is another story from a different source telling us that he was a wanderer on the earth. Here we are told also how cities came to be built ; the writer of the legend does not trouble to ask where Cain got his wife, probably from other lands or she was his sister.

3^{20-21}. And the man called his wife's name Eve ; because she was the mother of *every* living *thing*. And Jehovah God made for the man and his wife coats of skins, and clothed them. 4^{1}. And the man knew Eve his wife ; and she conceived and bare Cain, and said, ' I have acquired man, with the help of Jehovah.' 4^{17}. And Cain knew his wife ; and she conceived, and bare Enoch : and he builded a city, and called the name of the city, after the name of his son, Enoch.

The latest Creation story (*Genesis* $1-2^{4a}$).

This was written nearly four hundred years after the earliest written story, and there is a wonderful advance in the conception of God. He does not here act like a man moulding and building and walking in a garden ; He acts by word of mouth, a Being far removed from man in grandeur and power. Here God speaks and it is done ; He exists from the furthest time imaginable. What He creates and makes are good and receive His approval ; there is no evil in the world. God is at the beginning of things ; He is with us all through life.

The writer has another purpose in view than setting forth his wonderful conception of God. He wishes to explain how the great institution of the Sabbath arose, and he does so by his scheme of creation in six literal days followed by a seventh literal day, on which God desisted from work. It is from a writer of the same school as the above we get the addition to our fourth Commandment, "In six days Jehovah made heaven and earth . . . and rested the seventh day. Wherefore Jehovah blessed the seventh day and hallowed it."

The writer's science is very crude, as we shall point out presently. But we see how well he also grasped the reign of order and law, the fixed purpose with which God worked, and the grandeur of man who is made in the 'likeness of God,' that is, man possesses attributes of a divine nature which distinguish man from animals; man could be as like God as He wished to be; man could be as unlike God as he wished to be. Man is not made to resemble or be like God in outward shape and form, for God is a spirit and has no shape or form as we have.

The writer begins his account with an introduction. In the beginning God created the heaven and the earth. These words are his theme and sum up what he desires to teach, that in the earliest time the writer can imagine God existed and called into existence something wonderful and extraordinary, namely the created universe as he knows it. The writer next describes what was in existence before the universe, as he knows it, was created; there was darkness, there was the unformed earth wholly surrounded by Ocean or the Deep, and over it was an invisible mysterious presence, the Spirit or Breath of God which is life-giving. Thus before the actual creation there existed a watery chaos enveloped in darkness, but over it God was watching until He brought order out of chaos.

Then the writer gives us his idea of the creation. In six literal days and in eight acts God created all things. First he brought light out of darkness and, before the sun was created, gave to light the name of Day and to darkness the name of Night. And there was evening and there was morning one day. Next God created a solid firmament and divided the original Ocean into two parts, the waters above the solid firmament and the waters below. On the third day God did two things: He caused the dry land, the surface of the earth, to become visible; He did not make the earth on this day, for the unformed earth already existed hidden in Ocean. On the same day He created the vegetable world. On the fourth day God created things which carry light, the two great lights and the Stars; these He set or attached to the solid firmament of Heaven. On the fifth day God created water animals and flying animals, whom He blessed. On the sixth day God did two things: He first created Land Animals and lastly Man, the crown of Creation, to whom was given dominion over all living creatures, a blessing, a command to subdue the earth, and food. On the seventh day God rested and sanctified the day.

The writer sums up with a formula peculiar to him. "These are the generations of the heaven and of the earth when they were created (1^1–2^{4a}).

In the beginning God created the heaven and the earth.

And the earth was Waste and Void; and Darkness was upon the face of the Deep; The Spirit of God *was brooding* upon the face of the waters.

And God said, 'Let there be light': and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, ' Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, ' Let the waters under the heaven be gathered together unto one place, and let the dry land appear ' : and it was so. And God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that it was good.

And God said, ' Let the earth put forth grass, herb yielding seed, fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth ' : and it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind : and God saw that it was good.

And there was evening and there was morning, a third day.

And God said, ' Let there be lights in the firmament of the heaven to divide the Day from the Night ; and let them be for signs, and for seasons, and for days and for years : and let them be for lights in the firmament of the heaven to give light upon the Earth ' : and it was so. And God made the two great lights ; the greater light to rule the Day, and the lesser light to rule the Night, *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the Day and over the Night, and to divide the light from the darkness : and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, ' Let the waters *swarm with swarming things even living creatures* and fowl *that may* fly *over* the earth *in front of the* firmament of heaven.' And God created the great monsters, and every living creature that moveth *with which the waters swarmed* after their kinds, and every winged *flying thing* after its kind : and God saw that it was good. And God blessed them, saying, ' Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.' And there was evening and there was morning, a fifth day.

And God said, ' Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind ' : and it was so. And God made the beast of

the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind : and God saw that it was good.

And God said, ' Let us make *mankind* in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all *the beasts of* the earth, and over every creeping thing that creepeth upon the earth.' And God created man in his own image, in the image of God created he him ; male and female created he them. And God blessed them : and God said unto them, ' Be fruitful, and multiply and *fill* the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' And God said, ' Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed ; to you it shall be for *food* : and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, *all the greenness of the herbs* for *food* ' : and it was so. And God saw everything that he had made, and, behold, it was very good.

And there was evening and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it : because that in it he rested from all his work which God had created and made.

These are the generations of the heaven and of the earth when they were created.

Early history of Man.

In Genesis 5 the writer continues his story of Creation and gives the descendants of Adam down to Noah ; all the chapter except v. 29 is his. In his list there are ten names from Adam to Noah, and he uses the ordinary word " years " in the ordinary sense to tell us the ages of these ten patriarchs. This writer had a theory that there was a period of 1656 years between the Creation

and the Flood, and as he can only think of ten names he exaggerates the ages. It is all legendary and in accordance with primitive tradition. We notice in the O.T. how, the nearer we get to real history, the less the ages are ; this shews the transition from legend to history. No human being a few thousand years before Christ could have found civilisation more favourable to long years than we do now. A few of the more familiar verses are given ; the phrase applied to Enoch that he walked with God means that he had intimate communion with God. 'For God took him' means that there was a legend that Enoch did not die.

It is to be noticed that this writer knows nothing about the Fall or of Cain and Abel, but does of Noah and the Flood.

1–5. This is the *written list* of the generations of Adam. In the day that God created mankind, in the likeness of God made he him ; male and female created he them ; and blessed them, and called *his* name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth : and the days of Adam after he begat Seth were eight hundred years ; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years : and he died.

21–28. And Enoch lived sixty and five years, and begat Methuselah : and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters : and all the days of Enoch were three hundred sixty and five years : and Enoch walked with God : and he was not ; for God took him.

And Methuselah lived an hundred eighty and seven years, and begat Lamech : and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters : and all the days of Methuselah were nine hundred sixty and nine years : and he died.

And Lamech lived an hundred eighty and two years, and begat a son : and he called his name Noah. 30–32. And

Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters : and all the days of Lamech were seven hundred seventy and seven years : and he died.

And Noah was five hundred years old : and Noah begat Shem, Ham, and Japheth.

(Here follows in order the story of the Flood according to this writer. See later, page 56).

Notes to Teachers.

The first Creation story. Gen. 1–2^{4a}. The story of creation at the beginning of Genesis is, as we have seen, not the first but the second story of creation in order of writing. Both are given in full in the preceding pages. The outline of this story and its main teaching have also been given, but owing to its importance to teachers, some detailed consideration of its "science" and some detailed suggestions for teaching it are made.

It is clear to every one that no teaching on this creation story should be given in such a form that it is contradicted in other work. No child should be taught that it is true to say that God made the universe in six days ; it would be catastrophic to follow this up by a lesson on another subject, say, General Science, that God made the universe in millions of years. Neither should a child be taught that the Bible teaches us that the six days were six long periods of time ; a day here is the same as a day that David lived, or Christ lived on earth, or that we live now. ' A day ' in the Bible does not change its meaning to satisfy our fancies or pre-conceived notions. The only way to teach this creation story is to insist that we have a story of creation as a writer imagined and believed who lived five hundred years before Christ, 2100 years before modern science began,

and 2400 years before our own time ; to insist that it is not science as we understand science, that it is guess work, not science ; to insist also that in one branch of science which deals with religion, namely Theology, the science that teaches us the relation between God and man, the writer perceived correctly that God was the Creator and Maker of all things, and that He made things in order.

How crude, and unscientific the ideas of this Jewish writer were may be gathered from the scheme of Jewish knowledge to be now given. It is assumed that every teacher knows that there are great sciences like Botany, Astronomy, Geology, etc., which shew us how wonderful earth and heaven are ; that the sky is not solid, that the Sun is thousands of times larger than the earth, that there are vaster systems of worlds than the solar system, that the Stars are immense Suns, that the earth turns round the Sun, that it has taken millions of years before the earth became solid after being thrown off the Sun in a molten state, that life began on the earth in very simple forms and that Man did not appear for millions of years after life first began, that the earth is nearly spherical in shape and floats in space, that the one original language was not Hebrew, that original man did not rule over wild beasts in a state of peace and that the beasts preyed on one another, that progress in life was from the simple to the more complex, that civilisations of a very high order flourished in Egypt, China and other places on the earth thousands of years before Abraham, that men ruled and governed nations long before 4000 B.C., that the languages of the world cannot be reduced to only three great families or dialects. Further it is assumed that the teacher knows that natural sciences cannot tell us about God, His nature and Character and Being ; this belongs to Religion.

Jewish ideas of the Universe.

The words within brackets are the names of modern sciences ; the scheme is an attempt to shew the extent of Jewish knowledge of some of the great sciences of our day.

1. *The heavenly bodies* (Astronomy). The earth is a mass of sea and land, resting on a mass of waters from which springs ascended through the mass of land to form rivers and cause floods. This earth is surrounded by seas and bounded by mountains on which rests a solid dome, the sky, of no great height. To this solid dome were attached bodies smaller than the earth, namely the sun, moon, and stars which revolved round the earth ; this solid dome was like a molten mirror. It supported a mass of waters, which descended in rain through gates and windows (*O.T.S.*, pp. 162–167).

2. *The shape of the earth* (Geodesy). The earth's surface was flat and circular and was bounded by seas. Of space, no idea existed.

3. *The materials of land* (Geology). Rocks, soil, sand existed as such long before actual creation in an unformed mass, enveloped in waters called the Deep.

4. *Matter and motion* (Natural Philosophy). Matter existed in two masses of land and water " in the beginning," along with darkness. Light was drawn out of this darkness, and when it was drawn, before the Sun and Moon were created, Day and Night began. The Rainbow began to exist only after the Flood. The Flood covered the whole earth, and therefore covered it to a height higher than our highest mountain, Mt. Everest, and disappeared in a year or less.

5. *Plants* (Botany). There were three orders in the vegetable kingdom, grass, herbs, and trees ; herbs and trees bore fruit according to their species.

6. *Animals* (Zoology). There were three classes made in the following order: (1) water animals divided into (i) great monsters, (ii) every living thing that glideth through water; (2) Flying animals; (3) Land animals, divided into (i) cattle, (ii) creeping things, (iii) wild beasts.

7. *Man* (Anthropology). Mankind was formed only three thousand years before David and was created "male and female"; it was not only a single pair that was then created.

8. *Speech* (Philology). God and mankind spoke Hebrew when man was created, and Hebrew was the common tongue from which other languages sprang.

9. *Fossil remains* (Palaeontology). Man from his creation had dominion over animals, and it was a time of peace; animals did not prey on one another then; man lived on fruit, and animals on green leaves.

10. *Order of creation* (Evolution). (1) Light. (2) The solid firmament called Heaven. (3) The dry land appears and seas are formed. (4) Vegetable life. (5) Sun, moon, and stars. (6) Water animals and flying animals. (7) Land animals. (8) Man.

Jewish ideas of Religion. (Theology.)

Some ideas in or involved in this story of creation are crude. (1) Beneath the surface of the Earth and in the midst of the earth was a dark deep cavern, called the Pit or Sheol, which was the place of the dead and where they lived a dull, aimless and hopeless existence. (2) God Himself gave names to the light, darkness, dry land, the firmament. It is curious that the two great lights are not by God named Sun and Moon; this is due to the fear, at the time the writer lived, that by so doing the worship

of the sun and moon might be encouraged. (3) The Sabbath day existed from time immemorial. (4) God spoke to the animals and man by word of mouth.

Yet the grander lessons of this creation story we can unreservedly and humbly accept. 1. God existed "in the beginning." 2. God made all things. 3. The universe was not made by chance. 4. Man is the crowning work of God, and God's blessing is on man and he is to use the powers with which God has endowed him. 5. God's power is infinite and He uses it for His glory. 6. God is transcendent, that is, is not subject to human limitations, and exists apart from the limitations of the universe. 7. God created the universe in an order and with a plan. 8. Before our solar system was created, God's unseen presence was watching over it. 9. The heaven's declare the glory of God. 10. God made all things good; it is man who has marred it. 11. All days belong to God who in a real sense made them. God is to be worshipped and served every day of the week. 12. God does not enjoin idleness on the seventh day. It is a day of refreshment for mind and body and soul. 'On the seventh day Jehovah rested and was refreshed' (*Exodus* 31^{17}).

How to teach the first Creation Story.

The following suggestions are made; they have been tried with children over eight, and the method has met with success. It is well worth giving two lessons or more on this chapter in *Genesis*.

1. Draw a map of the universe as conceived in the O.T., using familiar instances and references to explain it. Point out that it is an old map and how different it is from our ideas of the earth and heavens. (See *O.T.S.*, pp. 162–167).

2. Shew them other ancient maps of the world and point out how knowledge of the world has grown.

3. In a few words recall what has been taught in other subjects, *e.g.* geography, nature lessons, etc., about this wonderful universe.

4. Emphasise the crude ideas on science and the place of the dead of the writer of this creation story, and the wonderful ideas revealed by our Lord on Paradise and heaven, and by modern science on the universe, pointing out that modern science only began 300 years ago, and that, when Copernicus declared that the earth turned round the sun, his book was forbidden by the Pope to be read (A.D. 1616) because it was "a false doctrine opposed to Holy Scripture."

5. End up with a few questions after this style: (i) When did modern science begin? (ii) Could a writer living over 2300 years ago, hundreds of years before Christ, know what we know about the world, the sun, the stars, etc.? (iii) Could William the Conqueror know what we know? (iv) Did the writer of the creation story have a telescope and other wonderful instruments? (v) What science do we find in the O.T.—modern science or ancient Jewish science? (vi) What were some of the curious ideas the old Jewish race had of the world and the heavens? (vii) Does the O.T. exist to teach us about science or about God? Does it teach us about plants and animals, how they are made or how they live or what their habits are, etc.? (viii) What does this creation story tell us of God? (ix) Which is more important, how the world was made or who made it? (A difficult question which should not be shirked. A few examples drawn from books, newspapers, pianos, bicycles, etc., will clear up the difficulties, *e.g.* we buy hall-marked silver without enquiring how it is made,

the mark is sufficient ; we buy a motor bicycle or piano and are satisfied with the maker's name, we do not go into details of how they are made ; we buy clothes and ask what dressmakers made them, or whether they are the latest from Paris, we do not ask how the cloth is made. The maker is more important than the method of making). (x) What spiritual lessons are taught in this creation story ?

Some popular fallacies.

Many teachers by reading false ideas into the story of creation try to harmonise modern science with the " science " of the O.T. How impossible it is the previous sections will have shewn. How improper it is the following popular arguments, which are based on wrong inferences, will shew.

1. ' The earth was waste and void.' ' Was ' is said to mean ' became ' or ' came into being,' and by importing one of these meanings support is found for the ' Nebular Theory ' of the Universe, that the earth was a molten mass thrown off the sun and gradually cooled, then ' God created life and man.' Neither of these meanings can be given to ' was,' and this ancient writer knew nothing of such a modern theory. ' Waste ' and ' void ' are in fact nouns and imply a kind of confusion or chaos. The writer says that the matter composing the earth existed as the same matter in the same form ' in the beginning.'

2. ' The Spirit of God.' This is wrongly identified with the Holy Spirit, the Third Person of the Trinity. The Hebrew word means an intangible, invisible presence of God ; the idea of ' brooding ' shews how the old myths of creation, in which many gods and goddesses took part, were purged of their fallacies, although these old myths

could suggest the image of a world-egg from which the created universe sprang. We cannot read the N.T. revelation of the Holy Spirit into the O.T.

3. In v. 5 'evening' is taken to refer to the time of darkness before the world was created, and morning is taken to refer to the period of light before the creations of the second day; the idea being to shew that the first morning and evening did not really make a day as the sun was not yet created. But the 'one day,' like the second and third and other days, forbids such an interpretation.

4. The six days are aeons of time. But the writer does not say so; the word 'day' all through the O.T. means the literal day, *e.g.* on the seventh day, God hallowed it and made it a day of rest. If a day means a long period of time the Fourth Commandment would not order a rest on the seventh day and work on the other six days. A day has not varied in length since the evolution of man. If a day here means millions of years, what is to be said of the age of Adam or Methuselah? A year and a day are the ordinary year and day. The existence of a puerile chronology in the O.T. is due to a simple fact that the Jews had no scientific system whatever; they had no system for dating events. Even in the reigns of the kings of Israel and Judah, all they give us is how many years after one king another king began to reign; there is nothing to connect Jewish history with the histories of mankind. There is no chronology in *Genesis*; there is in the version in which the creation story of *Gen.* $1-2^4$ is found, a theory that the creation took place 1656 before the Flood and 2666 years before the Exodus. Working with these figures, and using other intervals of time given in the O.T., *e.g.* the lengths of the rule of each judge, the date of creation was calculated

to be about 4000 years before Christ. How unreliable these dates are we know from the known existence of civilisations in Egypt, India, China, etc., dating long before 4000 B.C., and from the discovery of skulls and human remains ten thousand years old at least. It has already been explained that one of the purposes of the writer of the first creation story was to shew that the Sabbath was a Divine institution and dated from the earliest times, and his scheme of creation was planned accordingly.

5. Lastly, it is claimed that God made the world on the third 'day,' to bring the order of creation into harmony with evolution, a day being of course interpreted as millions of years. The latter, we have pointed out above, is unwarranted. Further, the creation story does not say that God made the world on the third day; what He is said to have done was to cause it to appear out of the Deep in which it had existed from the beginning; the world in an unformed mass was in the beginning hidden and covered by a mass of water known as the Deep.

Cain and Abel.

This is a legend in the **earliest written version** (850 B.C.) independent of any connection with the story of the Fall; there is no mention of Adam and Eve in it, no idea that Adam was commanded to till the ground. Cain, unlike the Cain mentioned in another version is not a builder of a city, but a fugitive and a wanderer; it is to this other version that the first verse of this chapter belongs (see p. 32).

The narrator's aim is first to teach religious truth. He points out how sin has spread and has resulted in murder; the sin of Cain is carefully and correctly traced

to a breaking of his relation with Jehovah. Cain was a bad man who still desired to worship but was overcome by his badness; when his sin is found out, and he is condemned to be a wanderer, his sad cry is that in another land he will not be able to worship Jehovah. In this cry of anguish we see the old idea that Jehovah can only be worshipped in His own country where He manifests Himself; it is an idea which Ruth and David and others too held; Jehovah's worship cannot be possible outside the limits where Jehovah rules; in the desert there are other gods, and life there is lawless. When Cain goes out it is 'from the presence of Jehovah,' *i.e.* the country where that presence is revealed.

The narrator's second intention is to answer popular questions. When did sacrifice begin? What kinds of sacrifice were favoured by Jehovah, vegetable or animal? When did pastoral life, the life so popular to a Jew, begin? He does not tell us why Abel's sacrifice was preferred by Jehovah, but implies that it was because Abel had the right heart; it was the pure in heart who was not cut off from the presence of Jehovah.

The ideas of Jehovah are very curious to us. He holds an inquiry and He is represented as sanctioning blood-revenge; if Cain were killed seven lives would pay the penalty. There would be enough men belonging to Cain to exact this vengeance. Again, Jehovah sets a mark for Cain, some tattoo mark once worn by worshippers of Jehovah as a sign that the wearer was under the protection of Jehovah.

It is interesting to notice that in the mention of a party of men belonging to Cain we have a hint of tribal history; that is, the history of a tribe is given as the history of a person. The stories of Abraham, Isaac, Jacob, and Joseph are in the main the stories of tribes.

The writer is explaining by this story the origin of a 'mark of Jehovah' openly worn by a race of nomads devoted to Jehovah; this race led a miserable existence and practised blood revenge. This is thus another indication that the Cain of this story is not Cain the son of Adam.

In this legend too we notice that not only does Jehovah act like a man, but even the very cultivated ground acts like a person; the ground opens her mouth to receive Abel's blood. In the version whence the story of Cain and Abel is taken such personifications are common; the serpent speaks, Balaam's ass speaks, the earth swallows up Dathan and Abiram, etc. Thus are old stories written; these details give vividness and life to a narrative; they appeal to children even of our own day. But it will be clear that such methods of writing are not to be understood in a literal sense.

4^{2-16}. *Now* Abel was a keeper of sheep, but Cain was a tiller of the ground. And in *course* of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel, he also brought of the *firstborn* of his flock, *namely of their fat portions*. And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And Jehovah said unto Cain, 'Why art thou wroth? Why is thy countenance fallen? If thou doest well, *shall it not be lifted up*? If thou doest not well, sin coucheth at the door: unto thee *is its* desire, *but thou shouldest rule over it.*' And Cain *said unto* Abel his brother '*Let us go into the field.*' And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And Jehovah said unto Cain, 'Where is Abel thy brother?' And he said, 'I know not: am I my brother's keeper?' And he said, 'What hast thou done? *Hark*! thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground,

it shall not henceforth yield unto thee her *fruits*; a fugitive and a wanderer shalt thou be in the earth.' And Cain said unto Jehovah, 'My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.' And Jehovah said unto him, 'Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.' And Jehovah appointed a sign for Cain, lest any finding him should smite him. And Cain went from the presence of Jehovah, and dwelt in the land of *wandering* on the east of Eden.

Minor Legends.

Who first had two wives? Who founded or was the father of nomad life, and who originated living in tents? Who first used musical instruments? Who was the first smith? Who first practised blood revenge?

The writer answers these questions. He is conscious that the discovery of the use of metals is a great step in civilisation, but he knows nothing of a stone age. The writer gives us the first piece of Hebrew poetry in a song well-known in his own days; it is a song of vengeance, of death given for a blow received, a song of the increased power for vengeance which the use of metals gave; Cain might be revenged by the death of seven of the murderer's family, but if Lamech were slain seventy-seven would pay forfeit.

In another legend of an inferior type, called a myth, an answer is given to the question, How did giants originate? In the answer that it was due to marriages between angels and human women we see an example of heathen myths, with their fanciful immoral and crude ideas of deities, from which other O.T. legends have been freed. The insertion of this heathen myth shews us also that the story of the Flood is incompatible with the

existence of giants sprung from this union of angels and women, for these are said to exist after the Flood when only Noah and his family were saved. Giants were encountered by the spies who entered Canaan from Kadesh; 'they saw the Nephilim'; here in this myth the narrator tells us 'The Nephilim were in the earth in those days.'

There are many *genealogies* in these early chapters, two of the descendants of Seth, one from each of the written versions, and one of the descendants of Cain. One of these has been given on pp. 37 and 38. The second and third are given below; the third after the editor's alterations have been removed; it is of interest in shewing that it was to the days of Enoch that the writer assigns the first worship of Jehovah.

Origins. 4^{18-24}. Continuation of the genealogy ending with Cain the builder (p. 32). And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methushael: and Methushael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents and have cattle. And his brother's name was Jubal: he was the father of such as handle the harp and pipe. And Zillah, she also bare Tubal-cain, the *sharpener* of every cutting instrument of *bronze* and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives:

'Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me:
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.'

Origin of giants. 6^{1-4}. And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, 'My spirit shall not *abide in* man for ever, for *in their going astray they are flesh*: therefore

shall *the limit of* his days be an hundred and twenty years. The Nephilim were in the earth in those days, and also *afterwards whenever* the sons of God came in unto the daughters of men, and they bore children to them: the same were the mighty men which were of old, the men of renown.

Worship of Jehovah. $4^{25,26}$. And Adam knew his wife again; and she bare a son, and called his name Seth; for 'God hath appointed me seed.' And to Seth, to him also there was born a son; and he called his name Enoch: *he was the first* to call upon the name of Jehovah.

The Flood.

A flood story is found in the legends of many races of the world, for local inundations are common experiences as well as the escapes of individuals from the threatening waters. Here in the Bible narrative is a reminiscence of a great flood in Babylonia, with a transference of the olive tree from Palestine to the regions of the far north. The wide extent of these flood stories does not prove the truth of the Bible narrative which assumes a *world* deluge about 2200 years before Christ, that is, when civilisations flourished in many parts of the world. Historically, it is impossible that these great civilisations in India, Egypt, China should have been wiped off and that in this short course of time before Christ the whole world should have been populated from three families; scientifically, it is impossible that water should have covered the earth to a depth of many miles and many times increased the weight of the earth, and also that the rainbow should have appeared for the first time after the flood.

In the Bible two narratives have been skilfully dovetailed into one another, and each is given below after the insertions of the editor of *Genesis* have been removed. In compiling the Bible narrative from two narratives, sections of one narrative, such as the making of the Ark,

were omitted in favour of similar accounts in the other narrative. The separation into two narratives is of interest, for it shews us how the differences in the Bible story are easily explained, and that each narrative is consistent in the way it uses its own words and phrases, its own idea of God, and its own name for the Deity.

The religious teaching in these stories is not wholly pleasing. Unlike the psychological treatment of sin and its insidious nature in the legends of the Fall and of the murder of Abel, we are introduced to an idea of God which is contradictory to the revelation made to us by our Lord.

The stories of the Deluge written many centuries before Christ are meant to serve as examples of a theory in the O.T. that the righteous are rewarded in this life, and that the wicked are punished in this life. These stories should be compared with the story of the destruction of Sodom and Gomorrah, which also is an example of the same theory. In the days of the writers of these stories there was no hope of an individual resurrection, no belief in a future life ; a man who led a perfect blameless life was rewarded on earth and not in the life to come. The future centred in children who would keep the man's name in remembrance. The dead praised not Jehovah ; their dwelling place was in Sheol, the entrance to which was the grave ; it was a land of darkness where the dead passed a shadowy existence, the righteous and the wicked together, without any hope and cut off from communion with God. Occasionally, as in the case of Enoch, there were faint glimmerings of hope ; Enoch like Noah walked with God, lived in close communion with him, and to Enoch alone was given the inexpressible joy that his communion with God did not cease after death. But of a general resurrection of all men there was as yet no hope.

Thus the main religious teaching of these stories of the Flood is that virtue is rewarded on earth. There is one other old idea in these stories ; that God hates the sinner no less than sin, that it repented Him for having made man. God in these stories is represented as a God of vengeance, and for this reason alone care should be taken in teaching these stories. More will be said on this old idea of God in the stories of the Wilderness wanderings (pp. 163 *seq.*). Here, however, comes in a wider aspect than in the wilderness stories. If the whole world is drowned, is it because of sin ? If this earth comes to a catastrophic end, as scientists tell us and as the N.T. tells us it will, are we to conclude on the principle of the Flood stories, that it will be because of sin ? When Germany over-ran Belgium and part of France was it because of the sin of the people ? Children have held the view that the Great World War of 1914-1918 was a proof that God was not a God of love, and this idea of theirs is to be traced directly to their impression of the Flood stories. We cannot hold this O.T. doctrine of a vengeful God ; it is not easy to teach from the Flood stories that God hates sin but loves the sinner. The one safe line of teaching is to tell children that these two stories shew us how people in the days before Christ knew nothing of the life in the world to come, and so sought to encourage the righteous by a reward in this world ; then to contrast it with the love of God who sent His Son into the world to shew us all how to live a righteous life, to die in hope, and to look for a glorious Resurrection, to contrast this O.T. idea with the knowledge of God given us by our Lord whose death on the cross teaches us that God does not desire the death of a sinner by drowning the world or by a great world war, but that God does desire that a sinner should repent and live.

In the Bible narrative there is more spiritual teaching in the picture of Noah putting out his hand to take in the dove than in the rest of the narrative, where even the innocent animals are condemned to a terrible death, and in which Noah does not put out his hand to save from drowning the innocent children or the guilty adults. These points are seized on by children and it jars on their minds. (See also pp. 4–7.)

The stories are also explanations of certain experiences of life. When did the Rainbow begin? When did man first begin to eat animal food, and was it by divine decree? Both these questions are answered in the latest Deluge story. The Rainbow was first set up by God as a token that He will not drown the world again, and that meat may be eaten provided care is taken to free it entirely from blood. 'Every moving thing that is alive shall be food for you, but flesh with the life thereof which is its blood shall ye not eat.' To a Jew the blood is the principle of life in man, and is the most sacred part of men and animals. As the writer has said that the Sabbath originated with the Creation, so now he says that the prohibition of eating blood began with Noah, as he will say that sacrifice first began with Moses.

The earliest version. Written 850 B.C.

Here Noah takes into the Ark seven pairs of every clean animal and two pairs of every unclean animal; the deluge is caused by rain which falls for forty days and nights. The writer consistently uses 'Jehovah' instead of 'God,' and in his usual manner represents Jehovah acting as a man does; Jehovah shuts Noah in and smells a sweet savour. The writer even knows what Jehovah thinks and feels. He has one very quaint idea of Jehovah, when he writes 'It repented Jehovah

that he had made man on the earth,' because 'every idea of the thoughts of his heart was only evil continually'; so Jehovah blots man from off the earth. But later Jehovah realises that this action was futile 'for that the idea of man's heart is evil from his youth.' It is true that man is sinful, but it is curious that Jehovah is said not to have recognised it before.

Introduction. 6^{5-8}. And Jehovah saw that the wickedness of man was great in the earth, and that every *idea* of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, 'I will *blot out* man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them.' But Noah found grace in the eyes of Jehovah.

The Preparation. 7^{1-5}. And Jehovah said unto Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, *each and his mate*; and of the beasts that are not clean two, *each and his mate*; of the fowl also of the air, *that are clean*, seven and seven, *each and his mate* (*and of fowl that are not clean two, each and his mate*): to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I *blot out* from off the face of the ground.' And Noah did according unto all that Jehovah commanded him.

The Deluge. 7^{10}. And it came to pass after the seven days, that the waters of the flood were upon the earth. 7. And Noah went into the ark, because of the waters of the flood. 16b. And Jehovah shut him in. 12. And the rain was upon the earth forty days and forty nights. 17b. And the waters increased, and bare up the ark, and it was lift up above the earth. 22. All in whose nostrils was the breath of life, of all that was in the dry land, died. 23. And he *blotted out* every living thing which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and he *blotted them out* from the earth: and Noah only was left, and they that were with him in the ark.

The Diminution of the Flood. 8^{2a}. And the rain from heaven was restrained ; 3a. and the waters returned from off the earth continually. 6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made : 7. and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. 8. And *after seven days*, he sent forth a dove from him, to see if the waters were abated from off the face of the ground ; 9. but the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth : and he put forth his hand, and took her, and brought her in unto him into the ark. 10. And he stayed yet other seven days ; and again he sent forth the dove out of the ark ; 11. and the dove came in to him at eventide ; and lo, in her mouth a *fresh* olive leaf : so Noah knew that the waters were abated from off the earth. 12. And he stayed yet other seven days ; and sent forth the dove ; and she returned not again unto him any more. 13b. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried.

The Sacrifice. 8^{20-22}. And Noah builded an altar unto Jehovah ; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And Jehovah smelled the sweet savour ; and Jehovah said in his heart, 'I will not again curse the ground any more for man's sake ; for the *idea* of man's heart is evil from his youth ; neither will I again smite any more every thing living as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

$9^{18, 19}$. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth. These three were the sons of Noah : and of these was the whole earth overspread.

The latest version.

This is a direct continuation of the genealogy from Adam to Noah (p. 38).

Here Noah takes only one pair of each kind of animal into the Ark ; the flood is caused by waters from above the firmament and from beneath the earth and lasts for

150 days, and the earth is dry in one year and ten days. Everything is dated from Noah's birth so that the story may fit in with the chronology. The writer uses 'God' and not 'Jehovah,' in accordance with his theory that the name 'Jehovah' was first revealed to Moses, and does not mention sacrifice, which too, in his view, began with Moses. His more advanced view of God is brought out in the way God for the first time creates and sets the rainbow in the sky, shewing that God does not act as a man but is Omnipotent.

The teacher will notice many phrases in this legend of the Flood which are to be found in the same writer's story of Creation, and his formal method of writing.

Introduction. 6^{9-12}. These are the generations of Noah. Noah was a righteous man, and *blameless* in his generations: Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was *corrupted* before *the* God, and the earth was filled with violence. And God saw the earth, and, behold, it was *corrupted*; for all flesh had corrupted his way upon the earth.

The Ark and the Preparation. 6^{13-22}. And God said unto Noah, 'The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it *from above*; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the *deluge* of waters upon the earth, to destroy all flesh, wherein is the *spirit* of life, from under heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee. And of every living thing of all flesh two of every sort shalt thou bring into the ark, to keep them

alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them.' Thus did Noah; according to all that God commanded him, so did he.

The Flood. 7^{6}. And Noah was six hundred years old when the flood of waters was upon the earth. 11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great Deep broken up, and the windows of heaven were opened. 13–16. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the *spirit* of life. And they that went in, went in male and female of all flesh, as God commanded him. 18–21. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every *swarming* thing that *swarmeth* upon the earth, and every man. 24. And the waters prevailed upon the earth an hundred and fifty days.

Diminution of the flood. $8^{1.2}$. And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped. 3. And after the end of an hundred and fifty days the waters decreased. 4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. 13. And it came to pass in the six hundred

and first year, in the first month, the first day of the month the waters were dried up from off the earth. 14–19. And in the second month, on the seven and twentieth day of the month, was the earth dry. And God spake unto Noah, saying, 'Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.' And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark.

The Conclusion. 9^{1-17}. And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and *fill* the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; with all wherewith the ground *creepeth*, and all the fishes of the sea, into your hand are they delivered. Every moving thing that *is alive* shall be food for you; as the green herb have I given you all. But flesh with the life thereof, which is *its* blood, shall ye not eat. And surely your blood, the blood of your *own selves*, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.'

And God spake unto Noah, and to his sons with him, saying, 'And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.' And God said, 'This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I *have* set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, *and* the bow is seen in the cloud, that I will remember my

covenant, which is between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.' And God said unto Noah, ' This is the token of the covenant which I have established between me and all flesh that is upon the earth.'

28. And Noah lived after the flood three hundred and fifty years. 29. And all the days of Noah were nine hundred and fifty years : and he died.

Noah as the Vinedresser.

This is a legend inserted in the **earliest written version** of *Genesis* ; it has no connection with the Flood story. It answers the question, Who was the first man who cultivated the vine ? In this legend the youngest son is called Canaan ; the other two sons are Shem and Japheth. The editor in two places introduced the words, 'Ham the father of Canaan,' to connect this legend with the Flood legend, and these words are omitted below for, as the curse on Canaan shews, Ham had nothing to do with the legend.

The oracle put in Noah's mouth was a song which was current in the writer's day. It tells of the conquest of Canaan by the Israelites, to whom the Canaanites were to be slaves ; to Shem is given the privilege of knowing God by His personal name Jehovah ; to the descendants of Japheth is given the hope of dwelling as guests in the tents of Shem, through whom the Israelites claimed descent.

9^{20-27}. And Noah *the* husbandman *was the first who* planted a vineyard : and he drank of the vine, and was drunken ; and he was uncovered within his tent. And Canaan saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of

their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his youngest son had done unto him. And he said,

'Cursed be Canaan;
A servant of servants shall he be unto his brethren.'

And he said,

'Blessed be Jehovah, the God of Shem;
And let Canaan be *their* servant.
May God enlarge Japheth,
That he may dwell in the tents of Shem;
And let Canaan be *their* servant.'

The Tower of Babel.

This is another independent legend included by the writer of the **earliest version**. It was one of the answers to the question, 'How and where did the different languages of the world begin?' The Flood, it is here assumed, had not destroyed man off the face of the earth, for between it and Abraham there were not many centuries. The other answer is to be found in the dispersion of the descendants of Shem, Ham, and Japheth.

The legend answers the question by saying that all languages began from one original language, and that the diversity of language is to be traced to an attempt to reach Heaven, the solid vault not far above the earth, an attempt frustrated by Jehovah, who came down from heaven twice to see what He could not see from heaven, and who feared that unless He punished their insolence men would not hesitate to undertake any kind of enterprise.

'Babel' is the Hebrew form of 'Babylon,' and the legend was connected with the impressive temples which in Babylonia rose to a great height. Now 'Babel' was popularly, though wrongly, derived from a Hebrew

word with a similar sound, *balal*, " to confound." The form of the legend is thus easily accounted for. This legend is a purified form of a myth, for in it is a trace of old mythology with its many deities in the words, ' Let us go down and confound their language.'

It is also another illustration of the O.T. idea of a God who punishes. It contains a useful lesson in the hopelessness of any attempt to stop God's purposes for the world.

11[1-9]. And the whole earth was of one language and of one speech. And it came to pass, as they journeyed *in the* east, that they found a plain in the land of Shinar ; and they dwelt there. And they said one to another, ' *Come !* let us make brick, and burn them throughly.' And they had brick for stone, and *bitumen* had they for mortar. And they said, ' Come ! let us build us a city, and a tower, *its top in* heaven, and let us make us a name ; lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, ' Behold, they are one people, and they have all one language ; and this is what they begin to do : and now nothing will be withholden from them, which they purpose to do. *Come !* let us go down, and there confound their language, that they may not understand one another's speech.' So Jehovah scattered them abroad from thence upon the face of all the earth : and they left off to build the city. Therefore was the name of it called Babel ; because Jehovah did there confound the language of all the earth : and from thence did Jehovah scatter them abroad upon the face of all the earth.

The dispersion of Mankind.

In *Genesis* 10 are two versions of the descendants of Noah's three sons ; they are lists of the chief races and peoples known to the Israelites. A few curious illustrations from it should be noticed, as they help us to understand that tribal history is often given as the history of individuals. The sons of Japheth are peoples

dwelling in Asia Minor and include Javan, the Hebrew name for the Greeks. It might be noted that Javan corresponds exactly to Ionia. The sons of Javan in turn are not only colonies of Greeks but also towns and islands such as Tartessus in Spain and Cyprus or Kittim. So also the sons of Ham are the lands of Ethiopia, Egypt, Libia and Canaan (v. 6). One of the sons of Cush or Ethiopia was Nimrod, who was a mighty hunter and a king and founder of cities in Babylonia and elsewhere. Canaan "begat" the town of Zidon, the firstborn or capital of the Phoenicians, and the Jebusite tribe in Jerusalem, the Amorites, etc.

Shem was the father of all the children of Eber or the Hebrews. His sons were the people and country of Elam, Assyria, Aram, etc.

The compiler in this chapter thus shews us that Israel through Eber and Shem descended from Noah.

CHAPTER III

LIFE OF ABRAHAM

The world had been created for many millions of years and the people in it had lived and died for many tens of thousands of years, growing in numbers, becoming gradually efficient in the use of arts and crafts, leaving their caves and primitive dwellings to build houses and live in cities, gradually organising themselves into communities and then in states and kingdoms, discovering new and more suitable modes of life, gradually developing laws of government and order, in short, increasing in civilisation when it pleased God to bring into operation a new force into the world. As He chose in the fulness of time a pure Virgin to be the mother of the Son of God, who was to shew us how to live and die, so two thousand years before our Lord's birth He chose a man through whom this new force should be introduced into the world. This man was one of the members of the great Empire of Babylon ; he was a believer in the religion of his country, his people worshipped the deities of his country, his ideas were those of his people and his age, but God saw that there was in him the right spirit, which would enable him to rise above contemporary thought and begin to prepare the world for Christ. Hence through this man, chosen from all the

nations and peoples and tongues in the world, God sent this new force, a new and startling idea of Himself. God breathed into Abram His own breath. This new force, this new idea was Faith in God. How wonderful this force was may be seen by comparing the patriarch with Omar Khayyam, one of the great men of the East, who, in the twelfth century A.D., with a wide outlook on the universe, could but say,

> 'And that inverted Bowl we call The Sky
> Whereunder crawling coop't we live and die,
> Lift not thy hands to *It* for help,—for it
> Rolls impotently on as Thou or I.'

Abram's Faith.

Abram, finding no satisfaction in the worship of the gods and goddesses of his native country, Babylonia, turns away from them to a God, Jehovah, of Whom he knew and Whom he conceived to be purer and more spiritual than other deities. He decides to leave not only his native land but also his kindred and his father's house to seek another land where he may worship Jehovah and find a new home. Babylonia had its own gods, but in another land Jehovah Himself would find a new dwelling place. Where this land was to be Abram knew not, but so great was his faith that he renounced all his past and its hopes and fears, to face an unknown future and trust to the guidance of Jehovah Who would shew him the way.

Thus began the great religious movement which was to transform the history of this world. No great venture is possible without hope; no spiritual movement is possible without faith in God. So did nearly thirty-six centuries later the Pilgrim Fathers sail across the Atlantic, and their hope and faith were justified; so

in our own day is the great League of Nations launched on troubled seas. Thus did Abram 2100 years before Christ set out on his quest ; he hoped that the example he set would be a blessing to the world, that all mankind would bless themselves, that is, consider it the great aim of life to share in the happiness of Abram ; in faith he saw the new land peopled by a great nation descended from him and his household ; in faith he saw Jehovah worshipped by millions of people in this new land of promise.

The journey is long, but the pilgrims move on ; they are Abram, his young and beautiful wife Sarai, young but childless, and his household, his nephew Lot and his household. At last he arrives in Shechem, a sanctuary of the Canaanites, where was a sacred terebinth or turpentine tree resembling an oak under which a soothsayer sat to give oracles and answer questions put to him by Canaanite worshippers. Here Abram builds an altar to Jehovah but does not worship ; here he has a conviction that at last he has reached the land of promise, and by building an altar he takes possession of the land in the name of Jehovah ; the flag of Jehovah, it might be said, was hoisted in this new land, henceforth to be the domain of Jehovah. Then Abram moves further south, spreads his tent near Bethel, and again builds an altar. Here Abram worships, using in his worship the name Jehovah. Afterwards he moves on, still going south, and arrives in the Negeb or ' The South,' the last fertile tract of land bordering on the desert which divides Canaan from Egypt.

The earliest southern version (J), written 1250 years later, represents the above as follows. The decision to depart and the hopes of Abram are introduced by the

words, " Jehovah said," the conviction that at Shechem Abram had reached the land of promise is represented as an appearance or Theophany of Jehovah. Jehovah neither spoke audibly nor was seen by mortal-man, but these ideas are those by which the writer sought to emphasise the intimate connection between Abram and Jehovah, between the hopes of the patriarch and the inspiration of these hopes by Jehovah. The writer has conceived the psychological position admirably, and correctly ; in attributing hopes to Abram which in the days after the writer lived were interpreted Messianically, as a promise of the Saviour, the writer is giving us such hopes as the patriarch must have held, that future generations would bless his name. Abram took an un-precedented step in his departure from his home, and he looked forward with faith and hope to a future influenced by his choice ; he was the first to distinguish Jehovah, and his faith therefore looked forward to a time when unborn peoples would worship Jehovah. But neither Abram nor the writer of this version expected a personal Saviour, a personal Messiah. Abram's faith is definite, but the clearer vision of a Redeemer was not to come for many centuries yet.

The writer cannot help bringing into his version some aspect of a terrible Jehovah, which was believed in ancient days. " Him that curseth thee will I curse." Jehovah and other deities will be in conflict, but Jehovah will protect His worshippers.

12[1-4]. *And* Jehovah said unto Abram, ' Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great, *so that thou shalt be* a blessing : and I will bless them that bless thee, and him that curseth thee will I curse : and in thee shall all the families of the earth *bless themselves*.' So Abram

went, as Jehovah had spoken unto him; and Lot went with him.

6–9. And Abram passed through the land unto the *sacred* place of Shechem unto the *terebinth* of *the oracle*. And the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, ' Unto thy seed will I give this land ' : and there builded he an altar unto Jehovah, who appeared unto him. And he removed from thence unto the mountain on the east of Bethel, and *spread* his tent, having Bethel on the west and Ai on the east : and there he builded an altar unto Jehovah, and called upon the name of Jehovah. And Abram journeyed, going on still toward the South.

A later version. There is a later version of Abram's departure and of other events in his life; these are collected together further on in this volume. Its details of the ages of the patriarch and his wife are so untrustworthy and cause much unnecessary difficulty, that the separation of sources is something for which teachers should be grateful.

Abram's deception.

Abram was not devoid of human weakness; an incident in his career is proof of this. His wife was a ' fair woman to look upon,' and in eastern lands beauty was a snare, as King David many centuries later knew. There are two versions of Abram's unchivalrous conduct towards his wife, one associating the event with Egypt, the other with Gerar; they are not two different and distinct occurrences but two variant traditions of a story handed down through hundreds of years. In the original story Abram, whilst dwelling as a stranger in the territory of a prince, feared that his wife's beauty might lead to his own death through the desire of the prince to possess her as his own. He therefore advised her to say she was his sister and she consented. When the

subterfuge was discovered, Abram was allowed to depart with his wife, laden with riches which were the source of his great wealth.

Both versions are examples of the lowly position held then by women. It is the woman who sacrifices her honour to save a man's life ; to-day it is the man who is bound in honour to sacrifice his life for the woman. Such is the change in morals which our Lord effected by His words and acts.

The earliest southern version (J), 1250 years later, says that ' Jehovah plagued Pharaoh because of Sarai,' that though Abram told a lie yet he was rewarded for it. In both these instances we have statements which must be read in the light of past days. The first statement is the old idea that Jehovah sent both good and evil into this world and punished the innocent as well as the guilty. We shall discuss this theory more fully in a later place when we consider the hardening of Pharaoh's heart. It will suffice here to say that we need not and cannot accept this theological view of the writer. God does not punish an innocent man. The writer's aim is simply to shew that Jehovah made His power felt outside Canaan, and that in the increase of wealth which fell to Abram's lot there was a net gain to Abram and therefore to Jehovah his God. The writer's knowledge of the character of God is immature ; as the world prepared for Christ, a purer and more mature knowledge of God gradually grew. The writer reveals his point of view in the sequel where the Pharaoh sends an escort with Abram to save himself from further inflictions sent by a dreaded deity ; he does not tell us how the Pharaoh found out that Sarai was Abram's wife, but implies that it was due to some plague which occurred at the time

of Abram's sojourn in Egypt, which plague was ascribed to Jehovah. It is the same condition of things which arose when Moses stood before another Pharaoh nine hundred years later.

12^{10}–13^{2}. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, 'Behold, now, I know that thou art a fair woman to look upon: and it shall come to pass, when the Egyptians shall see thee, that they shall say, "This is his wife": and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake, and that my soul may live because of thee.' And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. And the princes of Pharaoh saw her, and praised her to Pharaoh: and the woman was taken into Pharaoh's house. And he *treated* Abram well for her sake: and he had sheep, and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels. And Jehovah plagued Pharaoh with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, 'What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, "She is my sister?" so that I took her to be my wife: now therefore behold thy wife, take her, and go thy way.' And Pharaoh gave men charge concerning him: and they brought him on the way, and his wife, and all he had. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattle, in silver, and in gold.

The earliest northern version (E), 50 years later than above.

Here too the heathen prince acts more chivalrously than Abram; other points of similarity will strike the reader.

This version of the original story should not be placed in the order in *Genesis*, for it comes in between the promise of a son to Sarai and the birth of a son.

There is a development in religious thought here. The writer does not say Jehovah plagued the king; but in the manner characteristic of the writer says that God made the deception known to the prince by a dream. We shall constantly come across dreams as methods by which God makes His will known; Jacob, Joseph, Samuel and others are instances. All such incidents are from this earliest northern version, whereas in the earliest southern version Jehovah acts like a man when He declares His will. The writer also speaks of Abraham, as he does of Moses and Samuel, as a prophet; it is another of his characteristics; he uses the word 'prophet' which did not exist until his own days and applies it to the great men of the past.

20[1-18]. And Abraham journeyed from thence toward the land of the South, and dwelt between Kadesh and Shur; and he sojourned in Gerar. And Abraham said of Sarah his wife, 'She is my sister': and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream of the night, and said to him, 'Behold, thou art but a dead man, because of the woman which thou hast taken; for she is a man's wife.' Now Abimelech had not come near her: and he said, 'Lord, wilt thou slay even a righteous nation? Said he not himself unto me, "She is my sister?" and she, even she herself said, "He is my brother": in the integrity of my heart and the innocency of my hands have I done this.' And God said unto him in the dream, 'Yea, I know that in the integrity of thy heart thou hast done this, and I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know that thou shalt surely die, thou, and all that are thine? And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, 'What *have I* done unto *thee*? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds

unto me that ought not to be done.' And Abimelech said unto Abraham, ' What *hadst thou in view*, that thou hast done this thing ? ' And Abraham said, ' Because I thought, Surely the fear of God is not in this place ; and they will slay me for my wife's sake. And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother ; and she became my wife : and it came to pass, when God caused me to wander from my father's house, that I said unto her, " This is thy kindness which thou shalt shew unto me at every place whither we shall come, say of me, He is my brother ".' And Abimelech took sheep and oxen, and men-servants and womenservants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, ' Behold, my land is before thee : dwell where it pleaseth thee.' And unto Sarah he said, ' Behold, I have given thy brother a thousand pieces of silver : behold, it is for thee a covering of the eyes to all that are with thee ; and *in regard to all men* thou art righted. And Abraham prayed unto God : and God healed Abimelech, and his wife, and his maidservants ; and they bare children.

(*Note by Editor.* 18. For Jehovah had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.)

The covenant with Abimelech.

This is the continuation of the above story and it gives us the origin of the sanctuary at Beersheba, as this writer knew it. According to the older version, the sanctuary at Beersheba received its dignity from Abraham, who planted a tamarisk tree and called on Jehovah there ($21^{33, 34}$).

The reference to ' Philistines ' is an error, for they were not yet in Canaan. But the writer does not trouble about that, as in his own days, though not in Abraham's, the Philistines dwelt in the borders of Beersheba.

21^{22-32}. And it came to pass at that time, that Abimelech and Phicol the captain of his host spake unto Abraham, saying, ' God is with thee in all that thou doest : now therefore

swear unto me here by God that thou wilt not deal falsely with me nor with my *offspring*, nor with my *posterity* : but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.' And Abraham said, ' I will swear.' And Abraham reproved Abimelech because of the well of water, which Abimelech's servants had violently taken away. And Abimelech said, ' I know not who hath done this thing : neither didst thou tell me, neither yet heard I of it, but to-day.' And Abraham took sheep and oxen, and gave them unto Abimelech ; and they two made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, ' What mean these seven ewe lambs which thou hast set by themselves ? ' And he said, ' These seven ewe lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well.' Wherefore he called that place Beersheba ; because there they sware both of them. So they made a covenant at Beersheba : and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the Philistines.'

Separation of Abram and Lot.

Abram leaves the district called ' The South,' and goes to Bethel, where again he invokes God and uses the name Jehovah. A strife breaks out between the retainers of Abram and Lot, and Abram at a conference suggests that Lot should choose where he might dwell. The elder thus displays generous courtesy in letting the younger make his choice. Lot chooses the Plain of Jordan, which included the vale of Siddim, held to be the tract now submerged under the Dead Sea ; in this vale were two cities, Sodom and Gomorrah, noted for their immorality, which made them " sinners against Jehovah."

The writer represents Abram's feelings after Lot's departure as a message of hope from Jehovah. Abram felt keenly the parting from Lot, particularly as it put the Hebrews at the mercy of the Canaanites ; further,

Abram had taken possession of the whole land in the name of Jehovah, but his hopeful spirit led him to see that though Lot had chosen the most fertile tract of territory, yet on every side there lay a land of promise, capable of supporting a vast number of people.

The story of the separation is an introduction to other events to be shortly described. There is a purpose here ; for the Moabites and Ammonites, tribes closely related to the Hebrews, had their dwelling place on the east of the Dead Sea. They claimed descent from Lot, who had chosen to dwell in the land adjacent to the Dead Sea. Thus, behind the story of this separation there lies some tribal history, but the writer is more concerned to bring out the finer traits of Abram's character, which might well have been manifested by the patriarch, whether it was Lot and his household or the tribes of Lot who parted from the magnanimous patriarch.

The writer also says that the men of Sodom and Gomorrah, who were Gentiles, were sinners against Jehovah. This is a later idea, which could not have been held by those who lived in Abraham's time. For many hundreds of years it was firmly believed that Jehovah, the God of the Hebrews, only cared for the Hebrews.

The earliest southern version (J), 1250 years later than Lot.

13$^{3-5}$. And *Abram* went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai ; unto the place of the altar, which he had made there at the first : and there Abram called on the name of Jehovah. And Lot also, which went with Abram, had flocks, and herds, and tents. 7–11. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle : and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot,

' Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen : for we are brethren. Is not the whole land before thee ? separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right ; or if thou take the right hand, then I will go to the left.' And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered every where, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of Jordan ; and Lot journeyed east, 12--18. and moved his tent as far as Sodom. Now the men of Sodom were wicked and sinners against Jehovah exceedingly. And Jehovah said unto Abram, after that Lot was separated from him, ' Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward : for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it ; for unto thee will I give it.' And Abram moved his tent, and came and dwelt by the *terebinths* of Mamre, which are in Hebron, and built there an altar unto Jehovah.

Abram as warrior.

Five petty kings who ruled in the region of the Dead Sea, revolt against their overlord ; they are defeated, and Lot, who lived in Sodom, is taken prisoner. Abram, with 318 men, and helped by others, comes to his help, pursues the enemy as far north as Dan, rescues Lot, and on his return meets Melchizedek, a priest-king of Jerusalem. In Melchizedek Abram recognises a worshipper of the true God known to him as ' God Most High,' receives from him a blessing and gifts of bread and wine, and gives to him a tenth of his spoil.

The narrative is from an unknown source, but dating from the time when there was an organised priesthood in Jerusalem for whose support the people were asked

to give a tenth of their wealth ; the narrative is a story which circulated among the Jerusalem priests in the time of the writer and formed an argument for the payment of the tenth. It interrupts the final stage of the revolt and forms a kind of appendix to it.

From an unknown source, over 1400 years after Abram.

The first nine verses tell us that Chedorlaomer, king of Elam, with Amraphel, king of Shinar, and two other kings led an expedition to Canaan to crush a revolt in which the petty kings of Sodom, Gomorrah, Zoar, and two other cities in the vale of Siddim were concerned. These five kings set the battle in array in the vale of Siddim (the same is the Salt Sea).

14^{10-17}. Now the vale of Siddim was full of *asphalt* pits ; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew : now he dwelt by the *terebinths* of Mamre the Amorite, brother of Eshcol, and brother of Aner ; and these were confederate with Abram. And when Abram heard that his *kinsman* was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the *north* of Damascus. And he brought back all the goods, and also brought again his *kinsman* Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the same is the King's vale). 21–24. And the king of Sodom said unto Abram, ' Give me the persons, and take the goods to thyself.' And Abram said to the king of Sodom, ' I have lift up mine hand unto God most High, *maker* of heaven and earth, that I will not take a thread nor a shoelatchet nor aught

that is thine, lest thou shouldest say, " I have made Abram rich": *let there be nothing for me* ; only that which the young men have eaten, and the portion of the men which went with me ; Aner, Eshcol, and Mamre, let them take their portion.'

18–20. And Melchizedek king of Salem brought forth bread and wine : and he was *a* priest of God Most High. And he blessed him, and said, ' Blessed be Abram *by* God Most High, *maker* of heaven and earth : and *praised* be God Most High, which hath delivered thine enemies into thy hand.' And he gave him a tenth of all.

Notes to Teachers.

The narrative should be taught as suggested above ; it shews us Abram as a warrior, holding a high position among the kings of the earth. The following points in the story should be noticed :

1. The Amraphel mentioned has been identified with a famous king Hammurabi who lived about 2100 B.C., and gave Babylon a famous Code of Laws, and ruled an empire which included Canaan. This is the only link so far discovered which brings the life of the patriarch into touch with the world's history. But much of the patriarchal history is concerned with domestic family life ; Bedouin customs, marriages, hospitality, journeys, pursuits and the like.

2. The narrative states that at the time of the writer the vale of Siddim had been submerged by the waters of the Dead Sea ; it assumes that the Dead Sea did not exist in the time of Abram, and that where the Dead Sea is now was a region where there were wells upon wells of asphalt. This has been proved by geologists to have been impossible ; the Dead Sea is much older than 2000 years before Christ.

3. The mention of Dan is an anachronism. The city did not get its name till the time of the Judges (see pp. 300–309).

Abraham and Melchizedek.

i. The ancestry of Melchizedek is not given here or anywhere else in the O.T. This is the meaning of the words in *Hebrews* 7^3, 'without father, without mother....'

ii. Melchizedek is a priest, not the priest of 'God Most High,' the God of the universe. He did not know God as Jehovah, but Abram recognises in him a representative of the true God.

iii. Melchizedek provides Abram with bread and wine, and gives Abram his blessing because Abram though a stranger had come to the rescue of his people. The gift is therefore a gift not to God but to a weary and famished warrior. This distinction is important because it is quite usual to hear it said that the bread and wine offered by Melchizedek are types of the bread and wine in Holy Communion. This cannot be, for what distinguishes the elements in Holy Communion is that they are a sacrifice offered to God; here in this incident they are ordinary gifts offered to a man.

iv. Melchizedek receives tithes of spoil from Abram; that is, a Canaanite king, not a Jewish king, receives a tenth not of Abram's personal goods but of spoil captured in battle. Jewish writers in using this incident as a type, overlook the statements of what the tenth consisted, and who the receiver of the tenth was, but, arguing from the statements that Melchizedek was a priest who did receive a tithe from Abram, they see in Melchizedek a type of Christ and in Abram a representative of the people. (See *The Epistle to the Hebrews*).

Abram's hope of a son.

Some years have passed and no son had yet been born to Abram. His faith was being sorely tried. Must he

be succeeded not by one of his own sons but by a member of his household retainers? Must he who had given up his home and kindred to be an apostle for Jehovah die childless? His wife was advancing in years and the time would soon arrive when all hope of an heir must be given up. No, he would still trust in Jehovah and He would count it to him for righteousness. Abram must have passed many a dark hour facing the future, always emerging from the struggle in full hope. At last his heart was gladdened with news that he might hope for a son. Abram's faith was justified, but to make assurance doubly sure he sought an omen.

The writer of the story describes an ancient ceremony in which Abram took part. It shews us that the knowledge of Jehovah which Abram had was by no means full or perfect; that mixed with much that was beyond his times there was much that was in accordance with current ideas. The fuller revelation of Jehovah would come by gradual stages; in the past Jehovah had revealed Himself 'by divers portions and in divers manners' (*Heb.* 1[1]). In the incident of the omen we are introduced to ancient superstition from which Abram was not free, nor the Canaanites among whom he dwelt, who sought oracles from sacred terebinth trees. Abram, we are told, took various animals, killed them, divided them in half, and placed them in pairs opposite each other. Birds of ill omen sought to devour the sacrifice, but he drove them away until he fell into a mysterious sleep when he received confirmation of his great hope of an heir. The narrator concludes by saying that Jehovah took part in the ritual, for between the animals, while Abram was in his deep sleep, a smoking kiln and a flaming torch passed; smoke and fire are elements by which ancient writers expressed the presence of Jehovah;

a similar use of this symbolism is the cloud by day and the pillar of fire by night, which accompanied the Israelites in the wilderness. These are merely symbols.

The earliest southern version (J), 1250 years after Abram, thus describes Abram's hopes and fears, and the omen. The future history of Israel which is said to be revealed to Abram is the writer's version of the history as known to him.

15[3, 4]. And Abram said, 'Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.' And, behold, the word of Jehovah came unto him, saying, 'This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.' [6–17]. And he believed in Jehovah; and he counted it to him for righteousness. And he said unto him, 'I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' And he said, 'O Lord Jehovah, whereby shall I know that I shall inherit it?' And He said unto him, 'Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.' And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not. And the birds of prey came down upon the carcases, and Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror, *even* great darkness fell upon him. And he said unto Abram, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full.' And it came to pass, that, when the sun went down, and it was dark, behold a smoking *kiln* and a flaming torch that passed between these pieces.

(*Note by an Editor.* 18-21. In that day Jehovah made a covenant with Abram, saying, 'Unto thy seed have I given

this land, from the river of Egypt unto the great river, the river Euphrates, etc.)

The earliest northern version (E), 50 years later than above, represents Abram's hopes and fears thus:

15[1, 2]. After these things the word of Jehovah came unto Abram in a vision, saying, 'Fear not, Abram: I am thy shield; *thy* reward *shall be* exceeding great.' And Abram said, 'O Lord Jehovah, what wilt thou give me, seeing I go *hence* childless, and he that shall be possessor of my house is Eliezer *of* Damascus?' 5. And he brought him forth abroad, and said, 'Look now toward heaven, and tell the stars, if thou be able to tell them': and he said unto him, 'So shall thy seed be.'

The latest version (P), 1600 years later gives another version of the covenant, which is associated with the rite of circumcision; the writer here claims that this rite, which is much older than Abram, originated with the patriarch. He also states that Abram's name was then changed to Abraham because he was to be the father of a multitude of nations; this is an instance of derivation through sound. *'Ab* = father, and *hamôn* = of a multitude; *raham* sounded like *hamôn*, hence the derivation. There is no Hebrew word *raham* meaning 'a multitude.'

The final editor of *Genesis* after the chapter (*Gen.* 17), which mentions the change of name speaks of Abraham and Sarah, and not of Abram and Sarai.

This version is referred to on pages 94–96.

The birth of an heir.

The **earliest northern version** describes it quite simply; there is nothing miraculous in it. The stories of Sarah's laughter are explanations and narratives popularly

current due to a wrong derivation by resemblance of sound.

21[1a]. And Jehovah visited Sarah as he had said, [2a]. And Sarah conceived, and bare Abraham a son in his old age. And she said,

7. 'Who would have said unto Abraham,
"Sarah *gives* children suck?"
For I have borne him a son in his old age.
6b. Everyone that heareth will laugh with me.'

The sacrifice of Isaac.

Among the peoples in Canaan, before and after the days of Abraham, there was a belief that the greatest sacrifice which any man could offer to a god was that which he valued most, his eldest son. It was greatest in the sense that it involved the utmost anguish a man could suffer. We who live in a world of thought, which we owe to the revelation of the Father's love made to us by His Beloved Son, cannot easily understand this old idea of sacrifice. But it is essential that we should grasp that in those days of the past, it was believed that the greater the anguish involved, the greater was the sacrifice. The story of Isaac's sacrifice shews us that the Hebrews practised it; the story of the king of Moab, who in an hour of distress took his eldest son and offered him for a burnt offering upon the walls of his beleaguered city, shews us that the Moabites practised it (2 *Kings*, 3[27]): the story that the Sepharvites burnt their children in fire to their gods shew us that the Assyrians practised it (2 *Kings*, 17[31]). Thus the practice was felt to be in keeping with the highest religious instincts and with the desire of the deity; Jehovah desired it, Chemosh the god of the Moabites desired it, Adrammelech and Anammelech, the gods of the Sepharvites, desired it; no thought of its inhuman character entered into the

action, for the head of a family had the power of life and death over the members of the family. The deity had to be appeased; the deity might have been offended and therefore visited his worshippers with trouble or defeat in war; this displeasure could be turned into favour by the offering of utmost value. As regards the Hebrews, the conception of Jehovah was in a very immature state when Abraham lived; as with religion so with morals, which allowed a man to marry his step-sister, or to marry two sisters, which allowed a woman to sacrifice her honour that her husband might live, which allowed a deception to be practised as justifiable if it brought gain to the deceiver.

Such were some of the ideas of deity before and after Abraham. We have seen that Abraham had distinguished Jehovah from other gods as purer and more real than they; that Abraham in faith and hope had given up land and kindred and his father's house to serve Jehovah in an unknown land. We have seen that Abraham had not thrown off every vestige of superstition and desire for omens. Here in this story of Isaac we see Abraham brought up against the most fundamental question of his time. Was Jehovah like other gods in demanding human sacrifice? Was He like them in demanding the life of the eldest son? Was He like them in demanding the life not only of the eldest son but of his one and only son, the son of his old age? Abraham could not solve these questions by himself, but he would seek a sign. He had faith to believe that Jehovah would answer by a sign, and hope to look forward to the continuance of the life of his only son. He would find this omen on the very mountain where he would shew his willingness to offer up his son. So convinced was he of this that both to his retainers and

also to Isaac he spoke of a sacrifice from which not only Abraham but his son with him would return. The omen was granted at the very moment when he stretched forth his hand to slay his son. The voice of God in his heart stopped him ; the heart-beats for his son reflected the love of God for His children. He looked up for a moment to see what omen there was which would substantiate this internal voice ; and behold, there suddenly appeared a ram caught in the thicket by his horns. At that moment Abraham learnt that Jehovah was unlike other gods ; Jehovah did not require human sacrifice ; the life of an animal would suffice. Jehovah had taught His worshipper what other gods did not teach their worshippers, that He had no delight in a sacrifice involving the utmost anguish man could suffer.

Thus did Abraham learn to distinguish fundamentally Jehovah from other gods. It was a crucial difference, a most potent step in the gradual development of the knowledge of God. Henceforth it was possible for Love to join hands with Faith and Hope. Jehovah had responded to Abraham's faith and had sustained his hope in Him ; now the love of Jehovah with man's response of love began to shed its beams on the world. Henceforth there will abide in this world, faith, hope, and love ; and the greatest of these is love.

This is the inward meaning of the story of the sacrifice of Isaac. The story was written down over 1200 years after Abraham lived in a language which is that of the writer. The language fails to satisfy us who know the infinite love of God for the souls and the wills of men. In honest belief the writer might say God put Abraham to the proof ; he is unconscious that his narrative shews us that God abhorred the very test He is said to have given. It is the writer's form of words which has caused

many a loving heart to shrink from the idea of the character of God, who is presented as cruel in the test and capricious in the testing. But when the writer's theological inexactitude is removed, we realise that the giving of the test was Abraham's interpretation of a vision from which he arose in the morning to seek a sign, and that the voice of God which stopped the slaying of his son was not audible but was the inaudible response of the father's love for a son, which was the reflected image of the Father's love for His own children.

Modern psychology here comes in to substantiate the interpretation, for it teaches us that in dreams are to be seen distorted expressions of thoughts and wishes and desires which the conscious mind of man has repressed; that in dreams these repressed thoughts rise from the unconscious mind and seek an outlet in expression. That Abraham should have fought down the religious demand for the sacrifice of his son is most natural; that this demand would in some form express itself in dreams and visions is psychologically true; that it should be interpreted as the voice of God is what we expect in an age which held that God's will was manifested in visions.

The earliest northern version (E), written 1250 years after the event.

22^{1-14}. And it came to pass after these things, that God did prove Abraham, and said unto him, 'Abraham'; and he said, 'Here am I.' And he said, 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.' And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of

which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you.' And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, 'My father': and he said, 'Here am I, my son.' And he said, 'Behold, the fire and the wood: but where is the lamb for a burnt offering?' And Abraham said, 'God will provide himself the lamb for a burnt offering, my son:' so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of Jehovah called unto him out of heaven, and said, 'Abraham! Abraham!' and he said, 'Here am I.' And he said, 'Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.' And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh.

19. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

(The rest of the chapter is an insertion by the editor of *Genesis*.)

Notes to Teachers.

1. The story of the sacrifice of Isaac is one that circulated in some sanctuary, whose site is unknown, where there was an altar called Jehovah-jireh, where in the time of the writer of the narrative and of the editor there was a proverb 'In the mount of Jehovah it shall be provided.'

2. In teaching the story the incident should revolve round Abraham and not Isaac. Abraham is the central figure in the drama; it is he who is taught the great truth that Jehovah does not need human sacrifice.

3. The preliminary discussion at the head of this section has given the struggle in Abraham's mind. The different stages may be summarised thus:

vv. 1–2. Abraham had for long wondered whether Jehovah demands the life of his son. These disturbing thoughts are projected in a dream, in which the land of Moriah appears. Abraham decides to seek a proof of his hope that Jehovah will not demand his son's life.

3–9. The journey and the preparation for the sacrifice.

10. Abraham takes the knife.

11. His love for his son stops him from further action. It is the voice of God in his heart.

13. He looks up and sees a ram. Interprets it as the omen from God, and sacrifices the ram.

12. Abraham's satisfaction and joy, put by the writer as a message from Jehovah. Abraham need not lay his hand upon the lad; he has shewn his willingness to offer his son if Jehovah desired it; now he knows that Jehovah does not require it.

4. The difficulty in the narrative must be clearly appreciated. It is not only the question, 'Does God put a man to the test?' but 'Does God put a man to the test in a way which He does not really want?' Does He test a man in a way which causes extreme anguish and is contradictory to His character?

In the Great War of our own day the test was given to many a father and mother, yea to a widowed mother with one and only son. They stood the test because

there was a reasonable motive, the saving of the world from the terror of military despotism, the saving of the world for Righteousness. In ordinary life the test is often given, say in an attempt to save the life of someone in danger of drowning or of some terrible death. In all these cases there is anguish and anxiety of a very deep nature, but our Lord has taught us that 'Greater love hath no man than this that a man lay down his life for his friends.' God does put a man's character to the test.

In the story of Isaac the test as described was not of the above kind; it was capricious and cruel if given directly by God. It was a test which God Himself abhorred. Hence the emphasis in teaching should not be a test given by God but the ignorance of Abraham, who was seeking to learn more and more of Jehovah, the faith of Abraham which was justified, the goodness of Jehovah, who taught Abraham in a way that Abraham could understand, namely by an omen.

5. It is not advisable that the sacrifice of Isaac should be taught as a type of Christ. It is in the writings of the Fathers in the early centuries after Christ that this method of teaching was popularised. Isaac was a willing sacrifice; so was our Lord, but if we continue the teaching by types and speak of Abraham as the type of God the Father, we must dishonour God by making Him act capriciously. Again, Isaac was a willing sacrifice, but he was not sacrificed; he did not die on the altar; Isaac as a type of Christ breaks down at once. Isaac carried the wood as our Lord carried the cross, but did God the Father carry the fire and the knife? As remarkable is the ram caught in the thicket, said to be the type of Christ nailed to the wood of the cross! So the types of Christ alternate between Isaac and the

ram, and the type of the Cross between the wood carried by Isaac and the thicket.

Similarities here and there between the story of Isaac and the Sacrificial Death of our Lord does not make Isaac the *type* of Christ or even the foreshadowing even faintly of Christ. The danger of teaching by types is that in so doing similarities to children become identities; the conception of God held in Abraham's time becomes identified with the conception of God held in our Lord's time.

The marriage of Isaac.

The Hebrews in Canaan lived a life apart ; their desire in marriage was to protect the purity of their race, for any intermarriage with the native inhabitants of the land would lead to participation in the religious rites of the latter. Abraham therefore seeks a wife for Isaac from amongst his own people ; no objection existed against the marriage of cousins, in fact, such a union was highly favoured. A man of wealth might marry more than one wife ; even marriage with two sisters was allowed. But no man might marry the wife of another ; this would be a breach of customary laws of marriage, and would involve calamities to a tribe or nation, as we notice in the stories of the Pharaoh and Abimelech.

The head of a family chose the mate for a member of his family, for his authority was wide ; if the father was dead the preliminary steps were taken by the mother, hence a betrothal was settled without any consultation with the bride, and this was ratified by gifts made to the bride and her nearest relative. In the case of Rebekah it was her brother Laban who got the gifts, as her father was dead.

Childlessness was considered a curse sent by Jehovah ;

a man's greatest desire was an heir who would perpetuate his name, a woman's greatest honour was to be the mother of a family. In an age when there was no hope of a personal resurrection, a man's future lived in his children. Should a wife be childless a man might keep a concubine, who was held inferior to the wife ; a wife might give her slave to her husband to bear children.

A child was not weaned till it was four or five years old ; and the weaning was the occasion of a family rejoicing.

In the story of Isaac's marriage to Rebekah, Abraham is on his death-bed when he sends his trusted slave to seek a wife for his son ; under Divine guidance, strongly felt by the servant, Rebekah is chosen. On their return the servant recognises his master in Isaac. Abraham had died in the interval.

The earliest southern version (J), 1200 years later than the event.

24[1-67]. And Abraham was old, and well *advanced* in age ; and Jehovah had blessed Abraham in all things. And Abraham said unto his servant, the elder of his house, that ruled over all that he had, ' Put, I pray thee, thy hand under my thigh : and I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell : but thou shalt go, unto my country, and to my kindred, and take a wife for my son Isaac.' And the servant said unto him, ' Peradventure the woman will not be willing to follow me unto this land : must I needs bring thy son back unto the land from whence thou camest ? ' And Abraham said unto him, ' Beware thou that thou bring not *back* my son thither.' Jehovah, the God of heaven, that took me from my father's house, and from the land of my nativity, and that spake unto me, and that sware unto me, saying, " Unto thy seed will I give this land " : he shall send his angel before thee, and thou shalt take a wife for my son from thence. And if the woman

be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring *back* my son thither.' And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter.

And the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand: and he arose, and went to *Aram Naharaim*, unto the city of Nahor. And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. And he said, 'O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day, and shew kindness unto my master Abraham. Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, "Let down thy pitcher, I pray thee, that I may drink;" and she shall say, "Drink, and I will give thy camels drink also": let the same be she that thou hast appointed for thy servant Isaac: and thereby, shall I know that thou hast shewed kindness unto my master,' And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, 'Give me to drink, I pray thee, a little water of thy pitcher.' And she said, 'Drink, my lord': and she hasted, and let down her pitcher upon her hand, and gave him drink.' And when she had done giving him drink, she said, 'I will draw for thy camels also, until they have done drinking.' And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked steadfastly on her; holding his peace, to know whether Jehovah had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, 'Whose daughter art thou? tell me I pray thee. Is there room in thy father's house for us to lodge in?' And she said unto him, 'I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.' She said moreover unto him, 'we have

both straw and provender enough, and room to lodge in.' And the man bowed his head, and worshipped Jehovah. And he said, ' Blessed be Jehovah, the God of my master Abraham, who hath not forsaken his mercy and his truth toward my master : as for me, Jehovah hath led me in the way to the house of my master's brethren.' And the damsel ran, and told her mother's house according to these words.

And Rebekah had a brother, and his name was Laban : and Laban ran out unto the man, unto the fountain. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, ' Thus spake the man unto me,' that he came unto the man ; and, behold, he stood by the camels at the fountain. And he said, ' Come in, thou blessed of Jehovah ; wherefore standest thou without ? for I have prepared the house, and room for the camels.' And the man came into the house, and he ungirded the camels ; and he gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him. And there was set food before him to eat : but he said, ' I will not eat, until I have told mine errand.' And he said, ' Speak on.' And he said, ' I am Abraham's servant. And Jehovah hath blessed my master greatly ; and he is become great : and he hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses. And Sarah, my master's wife bare a son to my master when she was old : and unto him hath he given all that he hath. And my master made me swear, saying, ' Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell : but thou shalt go unto my father's house, and to my kindred, and take a wife for my son. And I said unto my master, " Peradventure the woman will not follow me." And he said unto me, " Jehovah, before whom I walk, will send his angel with thee, and prosper thy way ; and thou shalt take a wife for my son of my kindred, and of my father's house : then shalt thou be clear from my oath, when thou comest to my kindred ; and if they give her not to thee, thou shalt be clear from my oath. And I came this day unto the fountain, and said, " O Jehovah, the God of my master Abraham, if now thou do prosper my way which I go : behold, I stand by the fountain of water ; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water of thy pitcher

to drink ; and she shall say to me, Both drink thou, and I will also draw for thy camels : let the same be the woman whom Jehovah hath appointed for my master's son." And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder ; and she went down unto the fountain, and drew : and I said unto her, " Let me drink, I pray thee." And she made haste, and let down her pitcher from her shoulder, and said, " Drink, and I will give thy camels drink also" : so I drank, and she made the camels drink also. And I asked her, and said, " Whose daughter art thou ? " And she said, " The daughter of Bethuel, Nahor's son, whom Milcah bare unto him : " and I put the ring upon her nose, and the bracelets upon her hands. And I bowed my head, and worshipped Jehovah, and blessed Jehovah, the God of my master Abraham, which had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me : and if not, tell me ; that I may turn to the right hand, or to the left ? Then Laban answered and said, ' The thing proceedeth from Jehovah : we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken.' And it came to pass, that, when Abraham's servant heard *his* words, he bowed himself down to the earth unto Jehovah. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah : he gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that were with him, and tarried all night ; and they rose up in the morning, and he said, ' Send me away unto my master.' And her brother and her mother said, ' Let the damsel abide with us a few days, at the least ten ; after that she shall go.' And he said unto them, ' Hinder me not, seeing Jehovah hath prospered my way ; send me away that I may go to my master.' And they said, ' we will call the damsel, and inquire at her mouth.' And they called Rebekah, and said unto her, ' Wilt thou go with this man ? ' And she said, ' I will go.' And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, ' Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those which hate them.' And Rebekah arose, and her damsels, and they

rode upon the camels, and followed the man : and the servant took Rebekah and went his way.

And Isaac came through the wilderness of Beer-lahai-roi ; for he dwelt in the land of the South. And Isaac went out to meditate in the field at the eventide : and he lifted up his eyes, and saw, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. And she said unto the servant, ' What man is this that walketh in the field to meet us ? ' And the servant said, ' It is my master.' And she took her veil, and covered herself. And the servant told Isaac all the things that he had done. And Isaac brought her into *the* tent, and took Rebekah, and she became his wife ; and he loved her : and Isaac was comforted after his *father's* death.

Another life of Abraham.

A chronological life of Abraham exists in various parts of *Genesis*, written by one of a very late school of writers to whom we owe the story of the Creation in *Gen.* $1-2^{4a}$; it is to be dated 1600 years after the patriarch. It is on the whole a mere chronicle of events with the ages of the principal characters in the history stated. The ages are all untrustworthy, and the separation of this version from the rest of the narrative releases us from many a predicament. For example, the statements that Sarah was ninety when her son was born, Abraham ninety-nine when he was circumcised, are impossible ; contradictions too vanish, as when in this version Ishmael is thirteen when Isaac was born and Ishmael joins with Isaac in the burial of Abraham.

The chief interest in this account lies in the writer's anxiety to set forth that Abraham was the first to practise circumcision, which was a much earlier rite. As he had stated that the Sabbath was ordained at the Creation, so here he now states that circumcision was the sign of a covenant between Jehovah and Abraham. We shall see that it is to this school of writers that we owe the

statement that the Passover was instituted in the time of Moses. We also notice in this version the writer's great interest in a legal business ; Abraham was the first to obtain legal possession of any land in Canaan in his history.

Other sections from this version give us details of a similar kind of the lives of other patriarchs. Reference will be made to them when necessary. It is the unfortunate method of compilation of the Bible narrative from this and other versions which has given rise to such inferences as that Isaac was nearly ninety years on his deathbed, etc. (See *O.T.S.*, pp. 74–76.)

11[27]. Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran ; and Haran begat Lot. 31. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife ; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan ; and they came unto Haran, and dwelt there. 32. And the days of Terah were two hundred and five years : and Terah died in Haran.

12[4]. And Abram was seventy and five years old when he departed out of Haran. 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

13[6]. And the land was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together. 11. And they separated themselves the one from the other. 12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain.

16[1]. Now Sarai Abram's wife bare him no children. 3. And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. 15. And Hagar bare Abram a son : and Abram called the name of his son, which Hagar bare, Ishmael. 16. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

17[1-27]. [A whole chapter describing the covenant with Abram, the institution of the rite of circumcision, the promise of a son to Sarai when she is ninety years old, the laughter of Abram, whose name is changed to Abraham, and the circumcision of Abraham at ninety nine and that of his household including Ishmael who is thirteen.]

19[29]. And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

21[1]. And Jehovah did unto Sarah as he had spoken, 2. at the set time of which God had spoken to him. 3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5. And Abraham was an hundred years old, when his son Isaac was born unto him.

23[1-20]. And the life of Sarah was an hundred and seven and twenty years : these were the years of the life of Sarah.

[The rest of the chapter describes the purchase of the Field of Machpelah where Sarah was buried, and gives the legal form of the document of purchase, vv. 17–18, 20.]

25[7-11]. And these are the days of Abraham's life which he lived, an hundred threescore and fifteen years. And Abraham gave up the ghost, and died in a good old age, an old man, and full of years ; and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre ; the field which Abraham purchased of the children of Heth : there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abraham, that God blessed Isaac his son.

Isaac and Abimelech.

The story of Isaac and Rebekah at the court of Abimelech (*Gen.* 26) is simply the version of Abraham and Sarah at the same court, with the necessary alteration of names. (See *O.T.S.*, p. 27.)

CHAPTER IV

TRIBAL LEGENDS

One of the classes of legends is that known as tribal and national; certain legends exist in the O.T. which give the history of tribes and nations under a disguise or symbolically. This disguise is the representation of tribes as individuals. For example, the early history of Moab and Ammon is disguised as the personal history of two ancestors known as Moab and Ammon, the history of Edom is disguised as the personal history of Esau=(Edom) and Jacob.

How do we know this? The following considerations may help in explaining the position assumed above.

1. Peoples are often spoken of as 'sons' when the meaning is that they are members. We read of the sons or children of Ammon, Israel, Moab, etc. Hence it was easy for tradition to grow up that Ammon, Moab, etc., are names of persons. Even members of a common craft are said to have a common ancestor; Jabal is the 'father' of such as dwell in tents, Jubal the 'father' of all such as handle the harp and pipe.

2. Tribes and nations do not spring from one individual family, *e.g.* the Ishmaelites in Joseph's days are a big body of merchants, whilst Ishmael was born about the same time as Isaac. The Amalekites exist as a tribe in

the time of Abraham, but Amalek is born much later, in the time of Esau (*Gen.* 14^{7}, 36^{12}).

3. Instances were given from a genealogy on p. 63 that nations and cities were represented as sons. Instances abound in *Genesis*. Uz and Buz, which are tribes, are represented as sons of Nahor and uncles of Rebekah (22^{21-23}) ; Abraham's descendants by Keturah, his concubine, include Midian, a tribe ; his grandsons are given as peoples by the use of plural names, Asshurim, and Letushim, and Leummim. The generations of Esau (*Gen.* 36) are full of tribal references. And so on.

4. A locality is called by a personal name, and so are tribes. To-day we speak of localities associated with a personal name as Rupertsland, Rhodesia ; in the O.T. there is often no distinguishing mark, for we read of Benjamin, Napthali, Judah, etc., as territories. So ' Rahab ' dwelt in the midst of Israel even in the writer's day.

5. Nahor, Ishmael, and Jacob have each twelve sons ; these sons are in reality tribes highly organised under rulers.

6. Oracles such as the Blessing of Jacob, and that sought by Rebekah, do not speak of individuals but of nations. ' Two nations are in thy womb,' ' Dan shall judge his people as one of the tribes of Israel,' ' Zebulum shall dwell at the haven of the sea,' etc.

7. The reputed ancestors of the tribes are born in the districts where the tribes lived ; Moab and Ammon in the mountains east of the Dead Sea, Benjamin in what later became the territory of Benjamin.

8. The peculiar characteristics of a race are attributed to their reputed ancestor. The Ishmaelites were wandering nomads, and inferior to Israelites though an older stock than Israel, hence Ishmael is a wanderer

born before Isaac and degraded by having Egyptian connections; their sanctuary was a well in the desert, hence Ishmael is fed there with water. The Edomites were a tribe, closely related to the Israelites, but continually at war with them; they were a red-skin race, and occupied the land of Seir, and two Hebrew words of similar sound to 'red' and 'Seir' suggested the birth and deception stories. The blessing of Isaac does not describe Jacob's future as an individual but as the history of the Israelites. 'Let peoples serve thee, and nations bow down to thee: be lord over thy brethren, And let thy mother's sons bow down to thee.' The 'peoples' and 'nations' are Canaanites, whilst the 'brethren' and 'mother's sons' are the Moabites, Ammonites, and Edomites, etc. So also the blessing of Esau is of a tribal character; the tribe of Edom will ultimately win freedom from the Israelites. The Israelites were shepherds, the Edomites were fierce huntsmen, so Jacob is a shepherd and Esau a huntsman.

9. Patriarchal history covers a period of over 600 years which could not have been covered by the lives of the patriarchs as individuals only. Hence, whilst Abraham, Isaac, Jacob, and Joseph were real persons, it is possible that Jacob for example was not the actual son of Isaac, but a descendant who lived when his tribe amalgamated with the main Israelite body.

10. The repulsive stories in *Genesis* are tribal traditions. The Jewish legend of the incest committed by Lot's daughters are a Jewish reproach on the tribes of Moab and Ammon, with whom the Israelites were enemies. The seduction of Dinah and the destruction of Shechem (*Gen.* 34) means that there was a tribal quarrel over the amalgamation of the small Israelite tribe of Dinah with the Canaanite clans of Shechem: the tribes of Simeon

and Levi in their attempt to rescue their sister tribe massacre the Shechemite clans. The incest of Tamar means the absorption of some Canaanite tribes in the tribe of Judah (*Gen.* 38). So the incest of Reuben (*Gen.* 35^{21}) symbolises tribal history and not personal history.

In these terrible stories therefore in *Genesis* we find not personal history but tribal history. So also when one clan is represented as a wife and another as the concubine, the meaning is that the latter clan is the inferior of the other, and is of a secondary character.

11. Tribal history is often submerged in personal history, and in such cases the personal history is the more important. The marriage of Isaac and Rebekah means the fusion of the Rebekah tribes with Israelite tribes, but the personal history of the marriage is the chief consideration, and the story should be taught as personal history. But it is important that, with senior scholars, their attention should be called to the nature of these tribal legends as a method adopted by historians of old to teach the history of tribes in a disguised form. The legends of Lot and Ishmael should be taught as legends, pure and simple. (See *O.T.S.*, pp. 182–188.)

Legends of Lot.

Two narratives in *Genesis* 18 and 19 describe the appearance of three beings to Abraham and Lot, and the birth of Moab and Ben-ammi. Both are derived from Moabite myths and give us ancient ideas of extreme interest; the myths are concerned with the desolate region of the Dead Sea and a prominent pinnacle of rock salt. How were these natural formations caused? These ancient peoples had no means of ascertaining the history of the district by scientific examination of the

rocks ; so myths grew up which attributed the desolation to the act of deities ; these Moabite myths found their way to the Israelites, by whom they were adapted. What made the tribes of Moab and Ammon to dwell on the East of the Jordan ? Myth again supplied the answer. They were descended from Lot, who had chosen to dwell in the region, and through Lot they were related to Abraham and the Israelites.

The legends are therefore aetiological and tribal (see pp. 22–24). They are popular explanations of natural conditions of the region and of the formation of tribes.

When the Israelites adopted the myths they transformed them, but somewhat incompletely. For in reading these Jewish legends of Lot as we have them we are struck with the difficulty of understanding what the legend says took place. We cannot determine whether Jehovah was one of the three 'men,' or were all three in their manifestation ; we read of men, of two angels, and Jehovah. The explanation of the difficulty is that Israelite tradition had turned the deities of the Moabite myth into messengers of Jehovah, and a later insertion introduced Jehovah into the narrative ; this later insertion is the section which tells us of Abraham's intercession.

The anthropomorphisms are very vivid and unusual. In these legends alone and nowhere else in the O.T. we are told that Jehovah ate food set before him (18^8, 19^3) ; that, as in the Babel legend, Jehovah came down from heaven to find out the condition of the cities and the people ; the narrator even knows what thoughts were moving in Jehovah's mind as He mentally discusses whether He should tell Abraham of the impending fate of Sodom and Gomorrah. Again in the legends the angels took part in a disturbance in Sodom. All these

instances of Jehovah and heavenly beings acting like men are due to the writer; it is thus that the earliest southern version represents Jehovah.

Another peculiarity which emerges in these adaptations of myths is the strange interest supposed to be taken by deities in matters of sex. We have had one instance already in the myth of the union of angels with the daughters of men; here we have heavenly beings interested in the birth of a son to Abraham and present when Lot offers his daughters to the rough men of Sodom. These traces of the earthly-minded deities of other nations throw into strong relief the higher and purer conception of Jehovah in the Israelite traditions.

The religious teaching of these narratives is two-sided. Its immature knowledge is evident in the belief that the reward of righteousness is success in this world; Lot alone of the dwellers in the cities of the Plain is righteous, and so he and his family are saved. A later idea is that the other dwellers in the valley are sinners against Jehovah by reason of their immorality and are doomed to destruction. This idea of heathen being called to account for their immoral conduct, of Jehovah demanding a moral standard not only from the Israelites but from other nations, is that of the age of the narrator of the legend. It reflects the stern teaching of the prophet Amos, who proclaims that Jehovah will punish not only Israel and Judah but also Damascus, Gaza, Tyre, Edom, Moab, and Ammon for their transgressions. But here there is a difference; the sinners in the plain of Jordan have had no opportunity for repentance; no one is sent to them as in later ages the prophets were sent to preach repentance. The legend thus shews us Jehovah not as He really is but as the writer thought He was. Our Lord's judgment of this old conception of God is a

striking corrective. He took the story as it stood in the Scriptures and dealt with its religious teaching; the story might say that Sodom and Gomorrah were blotted out for their sin, but the truth is that it would be more tolerable for Sodom and Gomorrah in the day of Judgment than for those who reject the Gospel; Sodom and Gomorrah would be judged according to their knowledge of what was right and wrong, according to their ignorance of Jehovah's demands for moral righteousness.

The beautiful lesson in this legend is the intercession of Abraham for the cities of the Plain. It is a later insertion, and reflects the teaching not of Amos but of Hosea; the stern Jehovah of Amos receives its complement in the loving and forbearing Jehovah of Hosea. 'Shalt not the Judge of all the earth do right?' In Jehovah alone, as distinct from other gods, justice will be impartially meted out.

These stories should be taught as legends, for apart from Abraham's intercession there is very little helpful in them; even in the intercession Abraham speaks to Jehovah face to face, and this is impossible. 'No man hath seen God at any time,' said St. John.

The scientific value of the legends. The traditions here state that the desolate and barren region of the Dead Sea was due to a catastrophe; Jehovah rained fire and brimstone on the cities. The latest version by its language (19^{29}) suggests an earthquake. After this catastrophe the vale of Siddim was covered by the Dead Sea, beneath the waters of which lay Sodom and Gomorrah (13^{10}); Zoar, the small city where Lot sought refuge, though guilty, escapes the doom.

Geologists who have examined the region are convinced that the Dead Sea is much older than 2100 B.C., and that there is no evidence of the catastrophe described

in the legend. The Dead Sea has no life in its waters, but has deposits of sulphur and asphalt ; a mist always rises from the sea owing to evaporation. These facts connected the desolate region with the idea of a catastrophe sent by Jehovah on cities which were notorious for their immorality.

Thus the story of the catastrophe is an aetiological legend, explaining why the Dead Sea region was barren. To this legend was added another legend due to the derivation by sound of the name ' Isaac.' The Hebrew word for ' laughed ' has the same root letters as ' Isaac ' ; hence grew up the traditions of laughter. In the earliest version it is Sarah who laughs ; in the latest version it is Abraham.

The legend also explains popularly the reason for the existence of a prominent pinnacle called ' Lot's wife.' It existed in our Lord's day, and the story was referred to by our Lord to draw out a religious lesson. As in the references to Sodom and Gomorrah he does not raise the question of the historic truth of the story.

The origin of Moab and Ammon. This is a purely tribal legend, that is, it is a legend which gives the popular explanation of the origin of the tribes of Moab and Ammon. The details of the story are repulsive, but the meaning of the incestuous union of daughters with their father is that the Israelites regarded the Moabites and Ammonites as despised tribes connected with the Israelites but of inferior stock.

A curious point is to be noticed in this legend. One of the daughters says, ' There is not a man in the earth.' It has been therefore suggested that in these legends there may be a Moabite parallel to the Flood, Lot and his daughters taking the place of Noah and his family.

The earliest southern version (J), written 1250 years later.

18[1–22] . And Jehovah appeared unto him by the *terebinths* of Mamre as he sat in the tent-door in the heat of the day ; and he lift up his eyes and looked, and, lo, three men stood over against him : and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, ' My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant : let now a little water be fetched, and wash your feet, and rest yourselves under the tree : and I will fetch a morsel of bread, and comfort ye your heart ; after that ye shall pass on : *for therefore* ye are come to your servant.' And they said, ' So do, as thou hast said.' And Abraham hastened into the tent unto Sarah, and said, ' Make ready quickly three measures of fine meal, knead it, and make cakes.' And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant ; and he hasted to dress it. And he took *curds*, and milk, and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat.

And they said unto him, ' Where is Sarah thy wife ? ' And he said, ' Behold, in the tent.' And he said, ' I will certainly return unto thee when the season cometh round ; and, lo, Sarah thy wife shall have a son.' And Sarah *was listening* in the tent door, *and she* was behind *it*. Now Abraham and Sarah were old, and well *advanced* in age ; it had ceased to be with Sarah after the manner of women. And Sarah laughed within herself, saying, ' After I am waxed old shall I have pleasure, my lord being old also ? ' And Jehovah said unto Abraham, ' Wherefore did Sarah laugh, saying, " Shall I of a surety bear a child, which am old ? " Is anything too *wonderful* for Jehovah ? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son.' Then Sarah denied, saying, ' I laughed not ' : for she was afraid. And he said, ' Nay ; but thou didst laugh.'

And the men rose up from thence, and looked toward Sodom : And Abraham went with them to bring them on the way. And Jehovah said, ' Shall I hide from Abraham that which I do ; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I have known him, to the end that he may command his children and his household after him, that

they may keep the way of Jehovah, to do justice and judgement; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.' And Jehovah said, 'Verily, the cry of Sodom and Gomorrah is great, *verily* their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, or not: I *would* know.' 22a. And the men turned from thence, and went toward Sodom: 33b. and Abraham returned unto his place.

Abraham's intercession. $18^{22b-33a}$. A later insertion.

But Abraham stood yet before Jehovah. And Abraham drew near, and said, 'Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?' And Jehovah said, 'If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake.' And Abraham answered and said, 'Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?' And he said, 'I will not destroy it, if I find there forty and five.' And he spake unto him yet again, and said, 'Peradventure there shall be forty found there.' And he said, 'I will not do it for the forty's sake.' And he said, 'Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there.' And he said, 'I will not do it, if I find thirty there.' And he said, 'Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there.' And he said, 'I will not destroy it for the twenty's sake.' And he said, 'Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there.' And he said, 'I will not destroy it for the ten's sake.' And Jehovah went his way, as soon as he had left communing with Abraham.

The destruction of Sodom. The continuation of the original narrative. The 'two angels' of v. 1 should

be read as 'the men,' in accordance with vv. 5, 8, 10, 12.

19[1–28]. And *the men* came to Sodom at even; and Lot sat in the gate of Sodom: and Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth; and he said, 'Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way.' And they said, 'Nay; but we will abide in the street all night.' And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter; and they called unto Lot, and said unto him, 'Where are the men which came in to thee this night? bring them out unto us, that we may know them.' And Lot went out unto them to the door, and shut the door after him. And he said, 'I pray you, my brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; *for therefore* they are come under the shadow of my roof.' And they said, 'Stand back.' And they said, 'This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them.' And they pressed sore upon the man, even Lot, and drew near to break the door. But the men put forth their hand, and brought Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

And the men said unto Lot, '*Whomsoever* thou hast here *as a* son in law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring them out of the place: for we will destroy this place, because the cry of them is waxen great before Jehovah; and Jehovah hath sent us to destroy it.' And Lot went out, and spake unto his sons in law, which *were to marry* his daughters, and said, 'Up, get you out of this place; for Jehovah will destroy the city.' But he seemed unto his sons in law as one that *laughed*. And when the morning

arose, then the *men* hastened Lot, saying, 'Arise, take thy wife, and thy two daughters which are here : lest thou be consumed in the punishment of the city.' But he lingered ; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ; Jehovah being merciful unto him : and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, ' Escape for thy life ; look not behind thee, neither stay thou in all the Plain ; escape to the mountain, lest thou be consumed.' And Lot said unto them, ' Oh, not so, my lord : behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life ; and I cannot escape to the mountain, lest *the* evil overtake me, and I die : behold now, this city is near to flee unto, and it is a little one : oh, let me escape thither (is it not a *trifle* ?) and my soul shall live.' And he said unto him, ' See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. Haste thee, escape thither : for I cannot do anything till thou be come thither.' Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot came unto Zoar. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven ; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he had stood before Jehovah : and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and behold, and, lo, the *steam* of the land went up as the smoke of a *kiln*.

Legends of Ishmael.

The stories of the birth of Ishmael, born to Abraham of a maidservant, Hagar, are tribal legends. They explain how the Ishmaelites were wild and intractable and free like wild-asses among men, and how they were acknowledged by the Israelites to be an older branch of their race, but inferior in status because of their

reputed mother who was an Egyptian. The stories also serve to explain how a certain well in Ishmaelite territory was held to be a sanctuary; Jehovah had manifested Himself there. Early nomad peoples believed that wells were holy; they gave the valuable water and seemed to be alive; therefore they were the abodes of a deity. Lastly, the stories explain the contemporary low estimate of women.

The stories should be taught as legends. There is no hint of a trial of Abraham's faith, nor of any attempt on his part to forestall the Divine promise of an heir.

The earliest southern version (J), 1250 years after Abraham.

16[1b]. Now Sarai had a *maidservant*, an Egyptian, whose name was Hagar. 2. And Sarai said unto Abram, 'Behold now, Jehovah hath restrained me from bearing; go in, I pray thee, unto my *maidservant*; it may be that I shall obtain children by her.' And Abram hearkened to the voice of Sarai. 4–8. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, 'My wrong be upon thee: I gave my *maidservant* into thy bosom; and when she saw that she had conceived, I was despised in her eyes: Jehovah judge between me and thee.' But Abram said unto Sarai, 'Behold, thy maid is in thy hand; do to her that which is good in thine eyes.' And Sarai *treated* her *harshly*, and she fled from her face. And the angel of Jehovah found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, 'Hagar, Sarai's *maidservant*, whence camest thou? and whither goest thou?' And she said, 'I flee from the face of my mistress Sarai.' 11–14. And the angel of Jehovah said unto her, 'Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ishmael, because Jehovah hath heard thy affliction. And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell over against his brethren.' And she called the name of Jehovah that spake unto her, 'Thou art a God *of*

vision': for she said, 'Have I even seen *God and remained alive*?' wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

The earliest northern version (E), 50 years later than above. A parallel version of the above, in which the order for driving Hagar away is said to have been given in a vision to Abraham. We are thankful that even in a legend this cruel order is not of God, but put into God's mouth by the writer and is simply a form of writing. Here, as in above, there is a play on the name 'Ishmael,' which really means 'God hears' and which is explained by the words 'hath heard' (*shâma'*).

21^{8-21}. And the child grew and was weaned: and Abraham made a great feast on the day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, *playing*. Wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.' And the thing was very grievous in Abraham's sight on account of his son. And God said unto Abraham, 'Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.' And Abraham rose up early in the morning, and took bread and a *skin* of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water in the *skin* was spent, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, 'Let me not look upon the death of the child.' And she sat over against him, and lift up her voice and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, 'What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.' And God opened her eyes,

and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and became, *as he grew up*, an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

CHAPTER V

THE LIFE OF JACOB

The incidents connected with Jacob should be considered first as personal history and then as tribal history; a few sanctuary legends have been included by the compiler, and these refer to Bethel, Peniel and Mahanaim.

As personal history, main interest centres in the character studies of Jacob and Esau. Jacob wins the birthright from his elder brother by seizing an opportunity given him in an incident quite typical of desert life; Esau the huntsman comes famishing to beg for some food. To an Israelite there would be nothing immoral in the bargain which is effected between the brothers; the advantage is with Jacob, who takes it without scruple. To us Jacob's act is sharp-dealing, but his is not the greater fault; it is the unconcern of Esau which the narrator brings out in his character sketch. Esau does not care a whit that he loses his birthright, the rights of the eldest son, the headship of the family, the double inheritance; he is utterly sensual, he exaggerates his famishing condition and thinks he is at the point of death; all that matters is that his hunger should be satisfied; he gives up a valuable possession for the gratification of a moment. The second incident is the deception by which Jacob obtains

his father's blessing ; the promptings of his mother lead him to deceive his aged father ; he lies consistently ; he invokes the name of Jehovah in his lies ; he is heartless, he is a schemer ; his objection to his mother's proposal springs from the risk of being found out, not from the nature of the deception ; he fears the curse of his father, and a curse would entail not gain but loss ; he wears an air of unctuous virtue in the presence of his aged father. The narrator's sympathies, to our surprise, are with Jacob, but an eastern story teller admires a successful stratagem. Esau's character too is well-drawn out ; he has lost his birthright through his own fault, and he hopes, what Rebekah dreads he might, to get it back through his father's blessing ; his exceeding bitter cry is not wholly due to filial love ; it is also the cry of a man altogether overcome by disappointment in not regaining what he had lost ; he does not hesitate to cover up his foolishness of the past, and the oath he had taken to his brother, for he tells his father an untruth, that Jacob had 'taken away' his birthright. Esau is no less a deceiver than Jacob, though here sympathy goes out to Esau.

Esau plans a revenge before the seven days of mourning for his father are over, but he is forestalled by Rebekah, who advises Jacob to flee to her brother Laban. He does so, but not for only a few days ; Rebekah does not see her favourite son for twenty years. On the way to Haran he discovers a sacred stone able to give a vision of the divine ; it was a chance discovery, but in the thought of the age this stone could not be anything else but the abode of the deity, since it possessed this wonderful property of imparting dreams of the deity. Henceforth the place was known as Bethel, the house or abode of God, and became an Israelite sanctuary.

Tribal history. Jacob and Esau are representatives of the tribes of Israel and Edom. In their history are prefigured the characteristics and political history of the Israelites and Edomites. The main points of contact would perhaps be best seen in arranging them in parallel columns.

Personal.	*Tribal.*
Esau is a hairy man (Heb. *sê'ar*).	The Edomites lived in Mount Seir.
Esau is a ruddy man.	Heb. for red is '*admoni*,' a play on 'Edom.'
Esau is born first.	The Edomites were an older stock of the Israelite race; they settled in Canaan before the Israelites.
Jacob and Esau struggle in the womb.	The Edomites and Israelites were antagonistic from earliest days.
Jacob holds Esau's heel at birth.	Heb. '*aḳêb*, means 'heel,' a play on words.
Rebekah's oracle.	
Esau and Jacob are two nations and two peoples. The Elder shall serve the younger.	The Edomites were not subdued till the days of David (2 *Sam.* 8^{14}).
Jacob is a shepherd, Esau a huntsman.	The ideal life of the Israelites is pastoral; the Edomites preferred to live a free open life.
Jacob is the heir to Abraham's promise and has the birthright and the blessing.	The Edomites sought their own inheritance away from the Israelites; political and material superiority rested with the Israelites.
Jacob outwits Esau.	The Israelite was cleverer than the Edomite.

Personal.	*Tribal.*
Isaac's blessing.	
God give thee of the dew of heaven, And of the fatness of the earth, And plenty of corn and wine.	Conquest over foreign foe, the Canaanites, Let peoples serve thee, And nations bow down to thee.
	Conquest over related tribes, the Edomites, Ammonites, Moabites, etc. Be lord over thy brethren And let thy mother's sons bow down to thee.
	So also Isaac's blessing of Esau.

The incidents connected with Jacob and Laban also give tribal history. The Jacob tribes, being overpowered by the Edomites, flee to the Aramaeans; strengthened by the accession of the Leah and Rachel tribes they return and once again settle in Canaan. The children born of Jacob's wives are tribes.

The origin of the tribes is represented as the history of Jacob's family; the meanings of their names are forced, and mainly based on the rivalry between the wives; some of the tribes are held to be of inferior stock, for they are represented as sons of concubines; all the children except Benjamin are born in Mesopotamia, which means that the eleven tribes existed as such before their settlement in Canaan.

The treaty at Mount Gilead between Laban and Jacob is a legend to explain the origin of Gilead and the origin of cairns, which divided the Aramaeans and Israelites, between whom there were frequent border raids. One of these cairns, Mizpah, was held to be the witness of the agreement which sealed the covenant between the

tribes. Mizpah means 'Jehovah watch between me and thee lest we take advantage of each other,' so great was the distrust between the tribes.

On the return of the Jacob-Rachel tribes political relations are resumed with the Edomites; a new tribe of Benjamin is formed, represented in the narrative as the birth of Benjamin in the future territory of Benjamin; the Jacob-Rachel tribes fuse and become a new tribe, Joseph, which after a struggle for pre-eminence leaves Canaan for Egypt, where in time they are joined by the tribes of Simeon and Levi.

Jacob and Esau.

In the first stories Rebekah seeks an oracle at a sanctuary; an answer is given by a soothsayer or other inspired person. This answer is held to be an oracle from Jehovah.

The earliest southern version (J), 750 years later.

The birthright. 25^{21-34}. And Isaac intreated Jehovah for his wife, because she was barren: and Jehovah was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, 'If it be so, wherefore *am I thus*?' And she went to inquire of Jehovah. And Jehovah said unto her,

> 'Two nations are in thy womb,
> And two peoples shall be separated even from thy bowels:
> And the one people shall be stronger than the other people;
> And the elder shall serve the younger.'

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came forth red, all over like an hairy garment; and they called his name Esau. And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a *quiet* man, dwelling in tents. Now Isaac

loved Esau, because he did eat of his venison: and Rebekah loved Jacob. And Jacob *stewed something*: and Esau came in from the field, and he was faint: and Esau said to Jacob, 'Let me *gulp some of the red—that red there*; for I am faint': therefore was his name called Edom. And Jacob said, 'Sell me *first of all* thy birthright.' And Esau said, 'Behold, I am at the point of *death*: and what profit shall the birthright do to me?' And Jacob said, 'Swear to me *first of all*'; and he sware unto him: and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

The blessing. 27^{1-40}. And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, 'My son': and he said unto him, 'Here am I.' And he said, 'Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.' And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, 'Behold, I heard thy father speak unto Esau thy brother, saying, "Bring me venison, and make me savoury meat, that I may eat, and bless thee before Jehovah before my death." Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death.' And Jacob said to Rebekah his mother, 'Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a *mocker*; and I shall bring a curse upon me, and not a blessing.' And his mother said unto him, 'Upon me be thy curse, my son: only obey my voice, and go fetch me them.' And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took the goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her younger

son : and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck : and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, ' My father ' : and he said, ' Here am I ; who art thou, my son ? ' And Jacob said unto his father, ' I am Esau thy firstborn ; I have done according as thou badest me : arise, I pray thee, sit and eat of my venison, that thy soul may bless me.' And Isaac said unto his son, ' How is it that thou hast found it so quickly, my son ? ' And he said, ' Because Jehovah thy God sent me good speed.' And Isaac said unto Jacob, ' Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.' And Jacob went near unto Isaac his father ; and he felt him, and said, ' The voice is Jacob's voice, but the hands are the hands of Esau.' And he discerned him not, because his hands were hairy, as his brother Esau's hands : so he blessed him. And he said, ' Art thou my very son Esau ? ' And he said, ' I am.' And he said, ' Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.' And he brought it near to him, and he did eat : and he brought him wine, and he drank. And his father Isaac said unto him, ' Come near now, and kiss me, my son.' And he came near and kissed him : and he smelled the smell of his raiment, and blessed him, and said,

' See, the smell of my son
Is as the smell of a field which Jehovah hath blessed :
And God give thee of the dew of heaven
And of the fatness of the earth,
And plenty of corn and wine :
Let peoples serve thee,
And nations bow down to thee :
Be lord over thy brethren,
And let thy mother's sons bow down to thee :
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee.'

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savoury meat, and brought it unto his father ; and he said unto his father, ' Let my father arise, and eat of his son's venison, that thy soul may

bless me.' And Isaac his father said unto him, 'Who art thou?' And he said, 'I am thy son, thy firstborn, Esau.' And Isaac trembled very exceedingly, and said, 'Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, he shall be blessed.' When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, 'Bless me, even me also, O my father.' And he said, 'Thy brother came with guile, and hath taken away thy blessing.' And he said, 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.' And he said, 'Hast thou not reserved a blessing for me?' And Isaac answered and said unto Esau, 'Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for thee, my son?' And Esau said unto his father, 'Hast thou but one blessing, my father? bless me, even me also, O my father?' And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him,

'Behold, *away from* the fatness of the earth shall be thy dwelling,
And *away from* the dew of heaven above;
And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass when thou shalt *become restless*,
That thou shalt shake his yoke from off thy neck.'

Jacob's flight. 27^{41-45}. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, 'The days of mourning for my father are at hand; then will I slay my brother Jacob.' And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, 'Behold, thy brother Esau *is going to take satisfaction of thee by killing thee*. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forgets that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?'

The latest version (P), written 350 years after the above, gives a totally different reason for Jacob's departure to Laban. Isaac, who is not on his deathbed, sends Jacob away lest like Esau he should marry a Canaanite wife. Jacob returns and with Esau bury their father, who dies at the age of 180. The chronology is as usual untrustworthy.

$25^{19, 20}$. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Paddan-aram, the sister of Laban the Syrian, to be his wife. 26. And Isaac was three score years old when she bare them. (= Jacob and Esau.)

$26^{34, 35}$. And when Esau was forty years old he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: and they were a grief of mind unto Isaac and to Rebekah.

27^{46}–28^{9}. And Rebekah said to Isaac, 'I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me?' And Isaac called Jacob, and blessed him, and charged him, and said unto him, 'Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham.' And Isaac sent away Jacob: and he went to Paddan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, 'Thou shalt not take a wife of the daughters of Canaan'; and that Jacob obeyed his father and his mother, and was gone to Paddan-aram: and Esau saw that the daughters of Canaan pleased not Isaac his father; and Esau went unto Ishmael, and took unto the wives which

he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

35^{23-29}. Now the sons of Jacob were twelve . . . : these are the sons of Jacob, which were born to him in Paddan-aram. And Jacob came unto Isaac his father to Mamre, to Kiriath-arba (the same is Hebron), where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.

Jacob at Bethel.

This episode of Jacob's dream on his flight to Laban is full of deep spiritual meaning, which is beautifully brought out in *S. John* 1^{51} and in the hymn 'Nearer, my God, to thee,' and as such it should be taught.

Yet its historical significance should not be missed. The episode is a legend of the sanctuary of Bethel, shewing how its association with Jacob the founder of the sanctuary sanctioned the custom of paying tithes to the priests of Bethel (v. 22). The dream consecrated the place, whose sanctity was due to a stone, the sacredness of which was not discovered till Jacob happened by chance to spend the night at the place. The name Bethel, which means the house of God, was first applied to the stone, and then to the sanctuary.

Jacob's character is still that of a calculating person. He makes a vow to Jehovah, but attaches conditions to it (v. 21). His character is not yet changed.

The story is a combination of two versions, and the two versions are given in parallel columns, but it is possible to teach it as one story. Each version is complete in itself (*Gen.* 28^{10-22}).

The earliest southern version.

10. And Jacob went out from Beersheba, and went toward Haran.

The later northern version.

11. And he lighted upon *the* place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. 12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13–16. And, behold, Jehovah stood *beside him*, and said, 'I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth *bless themselves*. And, behold, I am with thee, and will keep thee withersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.' And Jacob awaked out of his sleep, and he said, 'Surely Jehovah is in this place; and I knew it not.'

The earliest southern version.

The later northern version.

17. And he was afraid, and said, 'How *awesome* is this place! this is none other but the house of God, and this is the gate of heaven.' 18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19a. And he called the name of that place Bethel.

20–22. And Jacob vowed a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be my God, and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Jacob's return.

For twenty years Jacob lived with Laban; he desired to marry his daughter Rachel, but was outwitted by the father, who married him to Leah, whose features were concealed by a veil. Rachel is given to him a week later on condition he serves a second period of seven years. Laban is most unscrupulous and crafty, but in the end Jacob beats him at his own game; Laban desires to keep his son-in-law, who demands as his wages all the parti-coloured animals, which were very few. Laban accepts the demand, but by a stratagem Jacob causes the flocks to produce parti-coloured young, the

stratagem being the placing of white peeled rods in the drinking places at the breeding season, under the belief that white markings would then appear on the white sheep and black goats. Laban now becomes hostile and Jacob flees with his wives; the fugitives are overtaken at Mount Gilead; there is a quarrel. Jacob is accused of stealing Laban's household gods; Rachel had taken them and had concealed them in her tent and the theft was not discovered. Finally, a covenant is made between Laban and Jacob, but so distrustful were they of each other that a cairn at Mizpah was set up as a witness, Jehovah being invoked to see that in the absence of one from another neither party should be tempted to take advantage of the other (*Gen.* 29–31).

Jacob's character had begun to change. Our sympathy begins to go out to him in the deception and harsh treatment to which Laban subjects him. His honesty, his loyal service, his endurance of hardship, his reliance on God who is 'the Fear of Isaac' prepare us for the event which puts the final seal on his new heart and character as the ideal of what a patriarch should be.

He reaches Mahanaim, a sanctuary, where a story was told that there 'the angels of God met him.' Thence he sends a message to Esau, but to his horror learns that the fierce marauding sheik is advancing with 400 men. Dividing his company into two bands, Jacob prays to Jehovah for help; he makes no conditions, but throws himself wholly on Jehovah; but he has nothing to confess to Him of the wrong he had done to Esau. He then sends Esau a present, hoping by that means to avert his brother's wrath. The night is spent in the ravine of the river Jabbok; alone and in fear he is pondering whether God had left him when a mysterious antagonist wrestles with him, and at daybreak blesses

him and changes his name to Israel, for Jacob has wrestled with God and prevailed. No more is he the deceitful Jacob of his early days, but all that seemed ideal to the Israelites. He is the typical Hebrew, trusting Jehovah unconditionally, shrewd, full of complimentary words, resourceful, suave, suspicious. He at length meets Esau, who is still thoughtless but magnanimous and generous; the Edomite offers his brother the protection of his warriors, but Jacob thinks it wiser to separate while a spirit of forgiveness reigns.

Jacob wrestling.

The episode describes a real physical encounter with Jehovah, and is a narrative accounting for the founding of the sanctuary at Peniel. Its vivid representation of God as taking part in an actual wrestling, the 'prevailing' of Jacob in the struggle at the cost of injury to his thigh, would be astounding were we not aware of the striking characteristic of the writer of the story, who represents Jehovah as possessing man's attributes and as acting like a man. We notice an ancient belief that spirits vanish at daybreak.

The ambiguous language of vv. 25 and 26 makes it uncertain who was the victor in the encounter. In Hosea 12^{3-5} it is suggested that it was Jacob who got the mastery:

> 'He took his brother by the heel in the womb,
> And by his strength he *contended with God*:
> Yea, he *contended with* the angel, and prevailed:
> He wept, and made supplication unto him:
> He found him in Bethel, and there he spake with *him*;
> Even Jehovah God of hosts, Jehovah is his *name*.'

The compiler of *Genesis* adds a note to explain why the Israelites did not eat a certain muscle in an animal.

It has been suggested that the halting on the thigh was part of the ritual dance at the sanctuary, and that the story explains the origin of this custom.

The earliest southern version (J), written 750 years after Jacob.

32^{3-31}. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, 'Thus shall ye say unto my lord Esau; "Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now: and I have oxen, and asses and flocks, and menservants and maidservants: and I have sent to tell my lord, that I may find grace in thy sight".' And the messengers returned to Jacob, saying, 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.' Then Jacob was greatly afraid and was distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two companies; and he said, 'If Esau come to the one company, and smite it, then the company which is left shall escape.' And Jacob said, 'O God of my father Abraham, and God of my father Isaac, O Jehovah, which saidst unto me, "Return unto thy country, and to thy kindred, and I will do thee good": I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude".' And he lodged there that night; and took of that which he had with him a present for Esau his brother; two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by itself; and said unto his servants, 'Pass over before me, and put a space betwixt drove and drove.' And he commanded the foremost, saying, 'When Esau my brother meeteth thee, and asketh thee, saying,

" Whose art thou ? and whither goest thou ? and whose are these before thee ? " then thou shalt say, " They be thy servant Jacob's ; it is a present sent unto my lord Esau : and, behold, he also is behind us ".' And he commanded also the second, and the third, and all that followed the droves, saying, ' On this manner shall ye speak unto Esau, when ye find him ; and ye shall say, " Moreover, behold, thy servant Jacob is behind us ".' For he said, ' I will appease him with the present that goeth before me, and afterward I will see his face ; peradventure he will accept me.' So the present passed over before him : and he himself lodged that night in the company.

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok. And he took them, and sent them over the stream, and sent over that he had. And Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, ' Let me go, for the day breaketh.' And he said, ' I will not let thee go, except thou bless me.' And he said unto him, ' What is thy name ? ' And he said, ' Jacob.' And he said, ' Thy name shall be called no more Jacob, but Israel : for thou *hast had power* with God, and *thou shalt prevail against* men.' And Jacob asked him, and said, ' Tell me, I pray thee, thy name.' And he said, ' Wherefore is it that thou dost ask after my name ? ' And he blessed him there. And Jacob called the name of the place Peniel : for ' I have seen God face to face, and my life is preserved.' And the sun rose upon him as he passed over Peniel, and he halted upon his thigh.

[*Note by Editor.* 32. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day : because he touched the hollow of Jacob's thigh in the sinew of the hip.]

Jacob meets Esau. 33^{1-17}. And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself

passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept. And he lifted up his eyes, and saw the women and the children ; and said, ' Who are these with thee ? ' And he said, ' The children which God hath graciously given thy servant.' Then the handmaids came near, they and their children, and they bowed themselves. And Leah also and her children came near, and bowed themselves : and after came Joseph near and Rachel, and they bowed themselves. And he said, ' What meanest thou by all this company which I met ? ' And he said, ' To find grace in the sight of my lord.' And Esau said, ' I have enough ; my brother, let that thou hast be thine.' And Jacob said, ' Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand : forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. Take, I pray thee, my gift that is brought to thee ; because God hath dealt graciously with me, and because I have enough.' And he urged him, and he took it. And he said, ' Let us take our journey, and let us go, and I will go before thee.' And he said unto him, ' My lord knoweth that the children are tender, and that the flocks and herds with me give suck : and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant : and I will lead on *leisurely*, according to the pace of the cattle that is before me and according to the pace of the children, until I come unto my lord unto Seir.' And Esau said, ' Let me now leave with thee some of the folk that are with me.' And he said, ' What needeth it ? let me find grace in the sight of my lord.' So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle : therefore the name of the place is called Succoth.

The latest version (P), 350 years after the above was written, contains another explanation of the names Israel and Bethel. It is a parallel account to the above. The words spoken by God are those which the writer considered suitable.

Gen. 35[9–13]. And God appeared unto Jacob again, when he came from Paddan-aram, and blessed him. And God said unto him, 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name': and he called his name Israel. And God said unto him, 'I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.' And God went up from him in the place where he spake with him. 15. And Jacob called the name of the place where God spake with him, Bethel.

Jacob at Bethel.

In the account in the northern version of Jacob's dream at Bethel the writer had stated that Jacob had made a vow. Now he gives the fulfilment of the vow, the order to do which is attributed to God. Rachel had carried away from her home the household gods of her father; the women wore rings which were symbols of these heathen gods. Jacob orders them to be put away. The episode is the memory of some great act at Shechem by which the early Israelites renounced some of their superstition (cf. *Josh.* 24[23]).

35[1–8]. And God said unto Jacob, 'Arise, go up to Bethel, and dwell there: and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother.' Then Jacob said unto his household, and to all that were with him, 'Put away the strange gods that are among you, and purify yourselves, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.' And they gave unto Jacob all the strange gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the *terebinth* which was by Shechem. And they journeyed: and a terror *of God* was upon the cities that were round about them, and they did not pursue after the sons of Jacob. So

Jacob came to Bethel, he and all the people that were with him. And he built there an altar, and called the place El-bethel: because there God was revealed unto him, when he fled from the face of his brother. And Deborah Rebekah's nurse died, and she was buried *to the south of* Bethel under the *sacred tree*: and the name of it was called *the tree of weeping*. 14. And Jacob set up a *monument* in the place, a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon.

CHAPTER VI

THE LIFE OF JOSEPH

JOSEPH is the type not of Christ but of the ideal son, the ideal brother, the ideal servant, the ideal ruler. His honesty, purity of life, ability, reasonableness, willingness to forgive, are all brought out in the Bible narrative. He is more the honest Englishman than a patriarchal ideal; hence his appeal to western minds.

There are two versions of his life written round the same central theme, the over-ruling Providence of God. 'Jehovah was with Joseph' says the earliest version, 'God meant it for good' says the later version. The faith of Joseph is finer than that even of Abraham, for he seeks no omens to strengthen it but relies unreservedly on God.

The narrative is also more sober in its form and language; there are no appearances of Jehovah, no dream except one in which Jehovah speaks, no miraculous intervention, no cult legends. Dreams there are, but they are such as can be humanly interpreted. There are traces of Egyptian folk-lore, imported into Jewish tradition, in the temptation of Joseph, and in his use of the magical cup; such importation is natural and need not surprise us.

The two versions of the history of Joseph make the

story a difficult one to teach. The Bible narrative begins with an attempt to harmonise the two versions by giving excerpts from them, dovetailed into one another; this is soon dropped, and long passages are given from the versions alternately.

Joseph the son of Jacob was his favourite son, and therefore excited the anger of his brothers. They decided to get rid of him at all costs, not considering the pain which they might cause their father.

The occasion of the open rupture between Joseph and his brothers is variously given, but the two stories that exist tell us that Joseph was ultimately taken to Egypt and put in prison.

The earliest version (J) relates that Joseph angered his brothers by his tale-bearing. They were jealous because Joseph had been given by his father 'a long garment with sleeves,' not as it is said in our Authorised Version 'a coat of many colours.' The brothers desired to kill him, but were prevailed upon by Judah to sell him to a caravan of Ishmaelites for twenty pieces of silver. This caravan was going to Egypt with various kinds of gum to be sold to chemists and embalmers. In Egypt he was again sold to an unknown Egyptian, who employed him in his house; he there rose to be a trusted steward; his master trusted him in everything and had no anxiety about his household affairs except his food, which, owing to Egyptian scruples, could not be put into the care of a Jew. The master's wife, however, made an unjust accusation against Joseph, for which he was put into prison, but here too Joseph was trusted and the prisoners were put in his charge.

The later version (E) relates that Joseph's brothers were jealous of him because of his dreams. They therefore decide to slay him, but Reuben saves his life. He is

thrown into a pit, his long garment taken (not sent) by the brothers to their father, whilst, in their absence to eat their meal, Midianite merchantmen steal him out of the pit and take him to Egypt, where he is sold to Potiphar, the captain of the guard.

The earliest southern version (J), written 600 years after Joseph.

The rupture. *Gen.* 37^{2-4}. Joseph was *keeping sheep, being still* a lad, with his brethren, the sons of Bilhah and Zilpah, his father's wives : and Joseph brought the evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age : and he made him a *long garment with sleeves.* And his brethren saw that their father loved him more than all his brethren ; and they hated him, and could not speak peaceably unto him. 12-18. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, ' Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them.' And he said to him, ' Here am I.' And he said to him, ' Go now, see whether it be well with thy brethren, and well with the flock ; and bring me word again.' So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field : and the man asked him, saying, ' What seekest thou ? ' And he said, ' I seek my brethren : tell me, I pray thee, where they are *keeping sheep.*' And the man said, ' They are departed hence : for I heard them say, " Let us go to Dothan ".' And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him.

The sale. 21. And *Judah* heard it, and delivered him out of their hand ; and said, ' Let us not take his life.' 25. And they lifted up their eyes and looked, and, behold, a *caravan* of Ishmaelites from Gilead, with their camels bearing *gum tragacanth* and *mastic* and *ladanum,* going to carry it down to Egypt. 26. And Judah said unto his brethren, ' What profit is it if we slay our brother and conceal his blood ? 27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him ; for he is our brother, our flesh.' And his brethren

hearkened unto him, 28b. and sold Joseph to the Ishmaelites for twenty pieces of silver. 31. And they took Joseph's *garment* and killed a he-goat, and dipped the *garment* in the blood; 32a. and they sent the *long garment with sleeves* (*to their father*). 34b. And he mourned for his son many days. 35a. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted.

Joseph's temptation. 39^{1-23}. And Joseph was brought down to Egypt; and an Egyptian bought him of the hand of the Ishmaelites, which had brought him down thither. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And Joseph found grace in his sight, and he ministered unto him: and he made him *steward* over his house, and all that he had he put into his hand. And it came to pass from the time that he made him *steward* in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; with him he knew not aught save the bread which he did eat. And Joseph was comely, and well favoured. And it came to pass after these things, that this master's wife cast her eyes upon Joseph; and she said, 'Lie with me.' But he refused, and said unto his master's wife, 'Behold, my master knoweth not with me what is in the house, and he hath put all that he hath into my hand; *he is not* greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?' And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her or to be with her. And it came to pass about this time, that he went into the house to do his work; and there was none of the men of the house there within. And she caught him by his garment, saying, 'Lie with me:' and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, 'See, he hath brought in an Hebrew unto us to insult us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard

that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out.' And she laid up his garment by her, until his master came home. And she spake unto him according to these words, saying, ' The Hebrew servant, which thou hast brought unto us, came in unto me to *insult* me : and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.' And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, ' After this manner did thy servant to me ' ; that his wrath was kindled. And Joseph's master took him, and put him into the prison, and he was there in the prison. But Jehovah was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison ; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him ; and that which he did, Jehovah made it to prosper.

The earliest northern version, 50 years after the above.

The rupture. 37^{5-11}. And Joseph dreamed a dream, and he told it to his brethren : and they hated him yet the more. And he said unto them, ' Hear, I pray you, this dream which I have dreamed : for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright ; and, behold, your sheaves came round about, and made obeisance to my sheaf.' And his brethren said to him, ' Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? ' And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, ' Behold, I have dreamed yet a dream ; and, behold, the sun and the moon and eleven stars made obeisance to me.' And he told it to his father, and to his brethren ; and his father rebuked him, and said unto him, ' What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ? ' And his brethren envied him ; but his father kept the saying in mind.

19-20. And they said one to another, ' Behold, *this master of dreams* cometh. Come now therefore, let us slay him, and cast

him into one of the *cisterns*, and we will say, "An evil beast hath devoured him": and we shall see what will become of his dreams.' 22-25. And Reuben said unto them, 'Shed no blood; cast him into this *cistern* that is in the wilderness, but lay no hand upon him': that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his *garment, the long garment with sleeves* that was on him; and they took him, and cast him into the *cistern*: and the *cistern* was empty, there was no water in it. And they sat down to eat bread. 28a. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit. 29. And they brought Joseph into Egypt. And Reuben returned unto the *cistern*; and, behold, Joseph was not in the *cistern*; and he rent his clothes. 30. And he returned unto his brethren, and said, 'The child is not; and I, whither shall I go?' 32b. And they brought (*the garment*) to their father; and said, 'This have we found: know now whether it be thy son's *garment* or not.' 33. And he knew it, and said, 'It is my son's *garment*; an evil beast hath devoured him; Joseph is without doubt torn in pieces.' 34a. And Jacob rent his garment, and put sackcloth upon his loins, 35. and said, 'For I will go down to the grave to my son mourning.' And his father wept for him. 36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

Joseph becomes Viceroy.

The story is the continuation of the later version (E). It is straightforward and easy to follow. Two points should be noted. First, the Egyptians set much store by the interpretation of dreams; there were men in Egypt who claimed to possess the power of interpreting dreams. Joseph's skill gains for him the post of Viceroy, or Grand Vizier.

Second, the butler or cupbearer and the baker were not in prison, but in safe keeping in the house of the captain of the guard, which was not the prison of the earlier version. Joseph was appointed to wait on them.

The butler and the baker. 40[1–23]. And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard. And the captain of the guard charged Joseph with them, and he ministered unto them : and they continued a season in ward. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream. And Joseph came in unto them in the morning, and saw them, and, behold, they were *depressed.* And he asked Pharaoh's officers that were with him in ward in his master's house, saying, ' Wherefore look ye so *depressed* today ? ' And they said unto him, ' We have dreamed a dream, and there is none that can interpret it.' And Joseph said unto them, ' Do not interpretations belong to God ? tell it me, I pray you.' And the chief butler told his dream to Joseph, and said to him, ' In my dream, behold, a vine was before me ; and in the vine were three branches : and it was as though it budded, and its blossoms shot forth ; and the clusters thereof brought forth ripe grapes : and Pharaoh's cup was in my hand ; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.' And Joseph said unto him, ' This is the interpretation of it : the three branches are three days ; within yet three days shall Pharaoh lift up thine head, and restore thee unto thine office : and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house : for indeed I was *kidnapped* out of the land of the Hebrews.' When the chief baker saw that the interpretation was good, he said unto Joseph, ' I also was in my dream, and, behold, three baskets of white bread were on my head : and in the uppermost basket there *were* all *kinds of confectionery* for Pharaoh ; and the birds did eat them out of the basket upon my head.' And Joseph answered and said, ' This is the interpretation thereof : the three baskets are three days ; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.' And it came to pass the third day,

which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and the head of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

The Pharaoh's dreams. 41[1–36]. And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the *Nile*. And, behold, there came up out of the river seven kine, well favoured and fatfleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, *fat* and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven *fat* and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, 'I *will make mention of* my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me *they* restored unto mine office, and him *they* hanged.' Then Pharaoh sent and called Joseph; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, 'I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it.' And Joseph answered Pharaoh, saying, '*Nay, far from it*: God *will* give an answer

corresponding with the welfare of Pharaoh.' And Pharaoh spake unto Joseph, ' In my dream, behold, I stood upon the brink of the *Nile* : and, behold, there came up out of the river seven kine, fatfleshed and well favoured ; and they fed in the reed-grass : and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness : and the lean and ill favoured kine did eat up the first seven fat kine : and when they had eaten them up, it could not be known that they had eaten them ; but they were still ill favoured, as at the beginning." So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good : and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them : and the thin ears swallowed up the seven good ears : and I told it unto the magicians ; but there was none that could declare it to me.' And Joseph said unto Pharaoh, ' The dream of Pharaoh is one : what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years ; and the seven good ears are seven years : the dream is one. And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind ; they shall be seven years of famine. That is the thing which I spake unto Pharaoh : what God is about to do he hath shewed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt : and there shall arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine shall consume the land ; and the plenty shall not be known in the land by reason of that famine which followeth ; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land perish not through the famine.'

Joseph made viceroy. 41[37–46]. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, ' Can we find such a one as this, a man in whom the spirit of God is ? ' And Pharaoh said unto Joseph, ' Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou : thou shalt be over my house, and according unto thy word shall all my people be ruled : only in the throne will I be greater than thou.' And Pharaoh said unto Joseph, ' See, I have set thee over all the land of Egypt.' And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ; and he made him to ride in the second chariot which he had ; and they cried before him, ' Bow the knee ' : and he set him over all the land of Egypt. And Pharaoh said unto Joseph, ' I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah ; and he gave him to wife Asenath the daughter of Potiphera priest of On. And Joseph went out over the land of Egypt.

The dreams fulfilled. 41[47–57]. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities : the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much, until he left numbering ; for it was without number.

And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Potiphera priest of On bare unto him. And Joseph called the name of the firstborn Manasseh : ' for,' said he, ' God hath made me forget all my toil, and all my father's house.' And the name of the second called he Ephraim : ' For God hath made me fruitful in the land of my affliction.'

And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said : and there was famine in all lands ; but in all the land of Egypt there was bread. And the people cried to Pharaoh for bread : and Pharaoh said unto all the Egyptians, ' Go unto Joseph : what he saith to you, do.' And the famine was over all the face of the earth : and Joseph opened all the storehouses, and sold unto the Egyptians.

And all countries came into Egypt to Joseph for to buy corn ; because the famine was sore in all the earth.

Joseph's brethren in Egypt.

The story of the first visit is the continuation of the above version (E). But certain verses in this chapter (*Gen.* 42) are from the earliest version (J) ; these verses refer to Jacob as Israel (5, 6a) and relate that the purchase money paid by the brothers was found not at home but in the lodging house on the way (vv. 27, 28, cf. 43^{21}) ; in this earliest version it is Judah who plays a prominent part as against Reuben in the later version.

The story given below explains itself. Joseph pretends that the brothers had come not to buy food but to see ' the nakedness of the land ' ; by this he means, not the condition due to the world famine, but the defenceless condition of the frontier ; hence the word ' spies.' He puts the brothers ' in ward,' which is not ' in prison ' but ' in safe keeping.'

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, ' Why do ye look one upon another ? ' And he said, ' Behold, I have heard that there is corn in Egypt : get ye down thither, and buy for us from thence ; that we may live, and not die.' And Joseph's ten brethren went down to buy corn from Egypt. 4. But Benjamin, Joseph's brother, Jacob sent not with his brethren ; for he said, ' Lest peradventure mischief befall him. 6b. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them ; and he said unto them, ' Whence come ye ? ' And they said, ' From the land of Canaan to buy food.' And Joseph knew his brethren, but they knew him not. And Joseph remembered the dreams which he dreamed of them, and said unto them, ' Ye are spies ; to see the nakedness of the land ye are come.' And they said unto him, ' Nay, my lord, but to buy food are thy servants come. We are all one man's sons ;

we are true men, thy servants are no spies.' And he said unto them, ' Nay, but to see the nakedness of the land ye are come.' And they said, ' We thy servants are twelve brethren, the sons of one man in the land of Canaan ; and, behold, the youngest is this day with our father, and one is not.' And Joseph said unto them, ' That is it that I spake unto you, saying, " ye are spies " : hereby ye shall be proved : by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you : or else by the life of Pharaoh surely ye are spies.' And he put them all together into ward three days. And Joseph said unto them the third day, ' This do, and live ; for I fear God : if ye be true men, let one of your brethren be bound in your prison house ; but go ye, carry corn for the famine of your houses : and bring your youngest brother unto me ; so shall your words be verified, and ye shall not die.' And they did so. And they said one to another, ' We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us.' And Reuben answered them, saying, ' Spake I not unto you, saying, " Do not sin against the child " ; and ye would not hear ? therefore also, behold, his blood is required.' And they knew not that Joseph understood them ; for there was an interpreter between them. And he turned himself about from them, and wept ; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way : and thus was it done unto them. 26. And they laded their asses with their corn, and departed thence. 29. And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them ; saying, ' The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, " We are true men ; we are no spies : we be twelve brethren, sons of our father ; one is not, and the youngest is this day with our father in the land of Canaan." And the man, the lord of the land, said unto us, " Hereby shall I know that ye are true men ; leave one of your brethren with me, and take corn for the famine of your houses, and go your way : and bring your youngest brother

unto me : then shall I know that ye are no spies, but that ye are true men : so will I deliver you your brother, and ye shall traffick in the land ".' And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack : and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, ' Me have ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me.' And Reuben spake unto his father, saying, ' Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again.'

The second visit.

This story continues the above, but is from the earliest version (J). Judah twice intercedes, first with his father, then with Joseph ; Jacob is spoken of as Israel ; the purchase money is stated to have been found at the lodging place. There is no mention of the charge of being spies, or of Simeon being kept back in Egypt in Judah's protest to his father. Joseph is said to have used a divining cup to obtain oracles ; it is his own drinking cup.

The return to Egypt. 43^{1-34}. And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, ' Go again, buy us a little food.' And Judah spake unto him, saying, ' The man did solemnly protest unto us, saying, " Ye shall not see my face, except your brother be with you." If thou wilt send our brother with us, we will go down and buy thee food : but if thou wilt not send him, we will not go down : for the man said unto us, " Ye shall not see my face, except your brother be with you ".' And Israel said, ' Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother ? ' And they said, ' The man asked *closely* concerning ourselves, and concerning our kindred, saying, " Is your father yet alive ? have ye another brother " : and we told him according to the tenor of these words : could we in any wise know that he would say, " Bring your brother down ? " ' And Judah said unto Israel his father, ' Send the lad with me,

and we will arise and go ; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him ; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then *I shall have sinned against thee* for ever : for except we had lingered, surely we had now returned a second time.' And their father Israel said unto them, ' If it be so now, do this ; take of the choice fruits of the land in your *baggage*, and carry down the man a present, a little *mastic*, and a little honey, *gum tragacanth* and *ladanum*, nuts and almonds : and take double money in your hand ; and the money that was returned in the mouth of your sacks carry again in your hand ; peradventure it was an oversight : 13. take also your brother, and arise, go again unto the man. 15. And the men took that present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the steward of his house, ' Bring the men into the house, and slay, and make ready ; for the men shall dine with me at noon.' And the man did as Joseph bade ; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house ; and they said, ' Because of the money that was returned in our sacks at the first time are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.' And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, and said, ' Oh my lord, we came indeed down at the first time to buy food : and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight : and we have brought it again in our hand. And other money have we brought down in our hand to buy food : we know not who put our money in our sacks.' And he said, ' Peace be to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : your money *came to me*.' And the man brought the men into Joseph's house, and gave them water, and they washed their feet ; and he gave their asses provender. And they made ready the present against Joseph came at noon : for they heard that they should eat *food* there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And

he asked them of their welfare, and said, ' Is your father well, the old man of whom ye spake ? Is he yet alive ? ' And they said, ' Thy servant our father is well, he is yet alive.' And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, ' Is this your youngest brother, of whom ye spake unto me ? ' And he said, ' God be gracious unto thee, my son.' And Joseph made haste ; for his bowels did yearn upon his brother : and he sought where to weep ; and he entered into his chamber, and wept there. And he washed his face, and came out ; and he refrained himself, and said, ' Set on *food*.' And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves : because the Egyptians might not eat bread with the Hebrews ; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth : and the men marvelled one with another. And *portions of food were taken* unto them from before him : but Benjamin's *portion* was five times so much as any of theirs. And they drank, and were merry with him.

The Divining Cup. 44^{1-17}. And he commanded the steward of his house, saying, ' Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, ' Up, follow after the men : and when thou dost overtake them, say unto them, " Wherefore have ye rewarded evil for good ? Is not this it in which my lord drinketh, and whereby he indeed divineth ? ye have done evil in so doing ".' And he overtook them, and he spake unto them these words. And they said unto him, ' Wherefore speaketh my lord such words as these ? God forbid that thy servants should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan : how then should we steal out of thy lord's house silver or gold ? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen.' And he said, ' Now also let it be according unto

your words : he with whom it is found shall be my bondman ; and ye shall be blameless.' Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest : and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house ; and he was yet there : and they fell before him on the ground. And Joseph said unto them, ' What deed is this that ye have done ? know ye not that such a man as I can indeed divine ? ' And Judah said, ' What shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found.' And he said, ' God forbid that I should do so : the man in whose hand the cup is found, he shall be my bondman ; but as for you, get you up in peace unto your father.'.

Judah's intercession. 44^{18-34}. Then Judah came near unto him, and said, ' Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant : for thou art even as Pharaoh. My lord asked his servants, saying, " Have ye a father, or a brother ? " And we said unto my lord, " We have a father, an old man, and a child of his old age, a little one " ; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, " Bring him down unto me, that I may set mine eyes upon him." And we said unto my lord, " The lad cannot leave his father : for if he should leave his father, his father would die." And thou saidst unto thy servants, " Except your youngest brother come down with you, ye shall see my face no more." And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, " Go again, buy us a little food." And we said, " We cannot go down : if our youngest brother be with us, then will we go down : for we may not see the man's face, except our youngest brother be with us." And thy servant my father said unto us, " Ye know that my wife bare me two sons : and the one went out from me, and I said, Surely he is torn in pieces ; and I have not seen him since : and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with *trouble* to

the grave." Now therefore when I come to thy servant my father, and the lad be not with us; seeing that *his soul is knit with the lad's soul*; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, "If I bring him not unto thee, then shall I *have sinned against* my father for ever." Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.'

Joseph reveals himself.

The narrative is now taken up from the later, the northern version (E), $45–46^{5}$, with a few small insertions from the other version, some omitted below, and others retained where the story demands it. In $46^{1–5}$, the writer of the version gives a dream of Jacob in his usual manner, in which he states God permitted Jacob to leave Canaan.

Then Joseph could not refrain himself before all of them that stood by him; and he cried, 'Cause every man to go out from me.' And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, 'I am Joseph; doth my father yet live?' And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, 'Come near to me, I pray you.' And they came near. And he said, 'I am Joseph, your brother. And now be not grieved, nor angry with yourselves, for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in the which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and *to be a great company that escape*. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, "Thus saith thy son Joseph, God hath made me

lord of all Egypt: come down unto me, tarry not: and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast." And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.' And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, 'Joseph's brethren are come': and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, 'Say unto thy brethren, "This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours".' And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man *costly robes*; but to Benjamin he gave three hundred pieces of silver, and five *costly robes*. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way. So he sent his brethren away, and they departed: and he said unto them, 'See that ye *get* not *excited on* the way.' And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, 'Joseph is yet alive, and he is ruler over all the land of Egypt.' And his heart *stood still*, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, 'It is enough; Joseph my son is yet alive: I will go and see him before I die.'

Jacob goes to Egypt. 46^{1-5}. And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, 'Jacob, Jacob.' And he said, 'Here am I.' And he said, 'I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.' And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Jacob in Egypt.

The story is now taken up from the earliest version (J). Judah is again in evidence, and the place where the Israelites dwelt is stated to be the land of Goshen, as it always is in this version.

The closing scenes in Jacob's life are described in this version, and the two other versions in *Genesis*.

46^{28}–47^{4}. And he sent Judah before him unto Joseph, to shew the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, 'Now let me die, since I have seen thy face, that thou art yet alive.' And Joseph said unto his brethren, and unto his father's house, 'I will go up, and tell Pharaoh, and will say unto him, "My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have." And it shall come to pass, when Pharaoh shall call you, and shall say, "What is your occupation?" that ye shall say, "Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers": that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.' Then Joseph went in and told Pharaoh, and said,

' My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they are in the land of Goshen.' And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, ' What is your occupation ? ' 4. And they said unto Pharaoh, ' Thy servants are shepherds, both we, and our fathers.' And they said unto Pharaoh, ' To sojourn in the land are we come ; for there is no pasture for thy servants' flocks ; for the famine is sore in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen.' 5. And Pharaoh spake unto Joseph, saying, 6c. ' In the land of Goshen let them dwell : and if thou knowest any men *of activity* among them, then make them rulers over my cattle.' 12. And Joseph nourished his father, and his brethren, and all his father's household, with *food*, according to *the number of* their little ones.

47^{29-31}. And the time drew near that Israel must die : and he called his son Joseph, and said unto him, ' If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me ; bury me not, I pray thee, in Egypt : but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their buryingplace.' And he said, ' I will do as thou hast said.' And he said, ' Swear unto me ' : and he sware unto him. And Israel bowed himself upon the bed's head.

Jacob blesses Joseph's sons. This episode is mainly from the later version (E), and the adoption of Joseph's sons by Jacob implies the recognition that they possessed full tribal rights among the tribes of Israel ; Ephraim was a superior tribe to Manasseh.

48^{1-2}. And it came to pass after these things, that one said to Joseph, ' Behold, thy father is sick ' : and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, ' Behold, thy son Joseph cometh unto thee ' : and Israel strengthened himself, and sat upon the bed. 8–21. And Israel beheld Joseph's sons, and said, ' Who are these ? and Joseph said unto his father, ' They are my sons, whom God hath given me here.' And he said, ' Bring them, I pray thee,

unto me, and I will bless them.' Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, 'I had not thought to see thy face: and, lo, God hath let me see thy seed also.' And Joseph brought them out from between his knees; and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, *crossing* his hands; for Manasseh was the first born. And he blessed Joseph, and said, 'The God before whom my fathers Abraham and Isaac did walk, the God who *shepherded* me all my life long unto his day, the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.' And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, 'Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, 'I know it, my son, I know it: he also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations.' And he blessed them that day, saying, '*By* thee shall Israel bless, saying, "God make thee as Ephraim and as Manasseh"': and he set Ephraim before Manasseh. And Israel said unto Joseph, 'Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.'

The death and burial of Jacob. The account of the death of Jacob (49^{29-33}) is from the very latest version of all (P), written over 300 years after either of the above versions. The narrative below is taken from the earliest version (J), and describes the mourning for Jacob and his burial. The final scenes in Joseph's history (vv. 15–26) are from the later version (E).

Gen. 50[1–11]. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days. And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, 'If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, "My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me." Now therefore let me go up, I pray thee, and bury my father, and I will come again.' And Pharaoh said, 'Go up, and bury thy father, according as he made thee swear.' And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, 'This is a grievous mourning to the Egyptians': wherefore the name of it was called Abel-mizraim, which is beyond Jordan. 14. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Death of Joseph. 15–26. And when Joseph's brethren saw that their father was dead, they said, 'It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him.' And they sent a message unto Joseph, saying, 'Thy father did command before he died, saying, "So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil": and now, we pray thee, forgive the transgression of the servants of the God of thy father.' And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, 'Behold, we be thy ervants.' And Joseph said unto them, 'Fear not: for am

I in the place of God ? And as for you, ye meant evil against me ; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not : I will nourish you, and your little ones.' And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house : and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation : the children also of Machir the son of Manasseh were born upon Joseph's knees. And Joseph said unto his brethren, ' I die : but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.' And Joseph took an oath of the children of Israel, saying, ' God will surely visit you, and ye shall carry up my bones from hence.' So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt.

The oracles of Jacob.

These are pieces of very old Hebrew poetry of varying dates which are included in the earliest southern version and which throw light on tribal history between the settlement in Canaan and the early kings. That the oracles describe tribal history of the past when looked at from the time they were first formed, and are not personal history nor were spoken by Jacob on his deathbed will become clear from a few considerations. (1) The absence of any family feeling especially after the re-union of Jacob and his sons is very remarkable. (2) There are hardly any personal references in the oracles. (3) Many of the incidents referred to are extremely trivial, and there are no references to such great men as Moses, Aaron and Joshua, or great epochs like the Exodus or Mount Sinai. (4) The speaker occasionally is not Jacob, but some abstract national ideal, *e.g.* ' I will divide them in Jacob, and scatter them in Israel ' (v. 7). (5) Most striking of all, references are limited by the reign of David, nothing later is referred to except the very difficult phrase,

'Until Shiloh come,' where we see the earliest cryptic oracular form of a personal Messiah suggested by the rule of David. The phrase probably means 'Till He comes whose it is,' although the word 'Shiloh' is never used elsewhere as an allusion to a person or as a title for the Messiah.

The oracles are frequently unintelligible and the translations impossible, but their form and meanings are most probably as follows. They open with an introduction, in which the names 'Jacob' and 'Israel' in v. 2 shew the national character of the oracles following; this introduction also ascribes to the reputed ancestor of the tribes the power to predict future history, but this, as stated above, is a literary device.

Introduction. And Jacob called unto his sons, and said: 'Gather yourselves together, that I may tell you that which shall befall you in the latter days.

2. Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father.

Reuben. A powerful tribe which lost its power by usurping some rights of another clan and by wasting its energies in border warfare. The 'incest' is merely tribal history.

3. Reuben, thou art my firstborn, my might, and the *first fruits* of my strength;
The excellency of dignity, and the excellency of power.
4. Unstable as water, *have not thou* the excellency;
Because thou wentest up to thy father's bed:
Then defiledst thou it: he went up to my couch.

Simeon and Levi. These joined together in the massacre of the Shechemite clans (*Gen.* 34). The national ideal spirit looked down upon their treacherous character.

5. Simeon and Levi are brethren;
Weapons of violence are their *weapons*.

6. O my soul, come not thou into their *secret* ;
   Unto their assembly, my glory, be not thou united ;
   For in their anger they slew *men*
   And in their selfwill they *mutilated oxen.*
7. Cursed be their anger, for it was fierce ;
   And their wrath, for it was cruel :
   I will divide them in Jacob,
   And scatter them in Israel.

Judah is uniformly praised. It is a lion tribe ; by David the other tribes were united to Judah, and in him was to be found the ideal monarch. So prosperous was the country that its very vines were used for tethering animals, and its grape juice for washing garments.

8. Judah, thee shall thy brethren praise :
   Thy hand shall be on the neck of thine enemies ;
   Thy father's sons shall bow down before thee.
9. Judah is a lion's whelp ;
   From the prey, my son, thou art gone up :
   He stooped down, he couched as a lion,
   And as a lioness ; who shall rouse him up ?
10. The sceptre shall not depart from Judah,
    Nor the *lawgiver's* staff from between his feet,
    Until Shiloh come ;
    And unto him shall the obedience of the peoples be.
11. Binding his foal unto the vine,
    And his ass's colt unto the choice vine ;
    He hath washed his garments in wine,
    And his vesture in the blood of grapes :
12. His eyes shall *sparkle* with wine,
    And his teeth white with milk.

Zebulun's territory included the coast line.

13. Zebulun shall dwell at the *beach* of the sea :
    And he shall be for a *beach* of ships
    And his border shall be *by* Zidon.

Issachar like the domestic ass preferred a quiet life and gladly bore any burden to obtain it, even forced labour.

14. Issachar is a strong ass,
Couching down between the sheep folds :
15. And he saw a *rest* that it was good,
And the land that it was pleasant ;
And he bowed his shoulder to bear,
And became a servant under taskwork.

Dan retained its independence among the tribes but was like a serpent in its attitude to enemies.

16. Dan shall judge his people,
As one of the tribes of Israel.
17. Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward.
18. [I have waited for thy salvation, O Jehovah.]

Gad was an independent tribe holding its own.

19. Gad, *raiders* shall press upon him :
But he shall press upon their *rear*.

Asher lived in a fertile country and supplied Tyre and Zidon.

20. Asher, his bread shall be fat,
And he shall yield royal dainties.

Naphtali lived in open country and was eloquent.

21. Naphtali is a hind let loose :
He giveth goodly words.

Joseph was as prosperous as a vine, and therefore attacked by border tribes, but it held its own owing to the help of Jehovah, the Mighty One. May it be blessed by the Almighty.

22. Joseph is a fruitful bough,
A fruitful bough by a fountain ;
His branches run over the wall.
23. The archers have sorely grieved him,
And shot at him, and persecuted him :

24. But his bow abode in strength,
And the arms of his hands were made *active*,
By the hands of the Mighty One of Jacob,
By the name of the shepherd, the stone of Israel,
25. Even by the God of thy father, who shall help thee,
And God Almighty, may he bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts, and of the womb.
26. The blessings of thy father
Have prevailed above the blessings of *the ancient mountains*
The desire of the everlasting hills:
May they be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.

Benjamin was a warlike tribe, comparable to a ravening wolf.

27. Benjamin is a wolf that ravineth:
In the morning he shall devour the prey,
And at even he shall divide the spoil.

CHAPTER VII

THE BIRTH AND CALL OF MOSES

For two hundred years the Joseph tribes dwelt peacefully in Egypt. They lived in the eastern delta of the Nile, looking after their flocks and herds; they grew in numbers. This is all that Bible history has to tell us of these many years, but there are indications that they were joined by the tribes of Simeon and Levi, and that intercourse with Canaan was kept up by Egypt. Then there reigned a king; his name is not known to the writers whose works are included in *Exodus*, for it was so long before their time. They knew, however, that this king adopted a crafty policy against the Israelites who, he feared, might be a military danger on the eastern frontier. This king, whom we know to be Rameses II. (1300–1234 B.C.), forgetting what services Joseph had rendered to Egypt, began a policy of oppression; he took them from their pursuits and compelled them to forced labour, to the dreaded corvée; they were made to build the store cities of Pithom and Raamses, for provisioning the army. Not only so, he took means to restrict the growth of their numbers, though they were only a few thousand; orders were issued that all male infants were to be put to death, and tradition gratefully remembered the names of the two women who

would not slay the male infants that were born, or throw them in the Nile. At this time of grave danger in the tribe of Levi, of two Levi parents there was born one who was to be the saviour of his people. It was Moses. His life by curious destiny was wondrously preserved by the daughter of the Pharaoh, by whom he was brought up as her adopted son. He was not the only child of his father; he had a step-sister in Miriam and a step-brother in Aaron. In the house of the princess he grew up until he without authority interfered in the cause of his brethren; he slew a gang-master who had smitten an Israelite, and buried him in the sand. The historian looked with favour on this act. The next day he found out that his deed was known and he fled to Midian. There he courteously came to the rescue of the daughters of a Kenite, Jethro, the priest, by watering their flock; this courtesy led him to be received by the priest, and with him he dwelt as his shepherd and married one of his daughters.

One day in summer, as he was minding Jethro's sheep on the sacred mountain of Horeb, his thoughts being with his brethren in bondage, he felt he had a duty towards them; in a bush on fire on this mountain of God he saw the token of the presence of God, and in his heart heard the voice of God calling on him to deliver his brethren the slaves from oppression. A new Pharaoh reigned; it would be safe for him to venture back. To hear the call was to accept it. He made his decision. Immediately difficulties arose; these he faced; he pondered over them in his heart and was guided to solve them by God. Thus he overcame them. He had first to convince his brethren that he could deliver them, but he possessed magical powers to prove that he was the accredited of God. Again, he was not a man of many

words, but Aaron was on his way to join him and would by his fluency in speech make up for his deficiency in that respect. Next, he wondered whether he had the ability to be their leader, but his confidence in God would enable him to lead his people to worship God on this very mountain. Lastly, he needed to proclaim to his brethren the personal name of God ; he saw that by adopting the name Jehovah, known to the Israelites and Kenites who dwelt in Sinai as the name of his and his people's God, he would find in It a rallying point. Jehovah had been the god of the Patriarchs, but he would now proclaim Him as the God of all the tribes scattered though they were in Canaan or the Sinaitic peninsula or in Egypt. Hitherto, however, no meaning had been attached to the name, but now he received a great Divine inspiration ; God guided him to give it the meaning, ' I will be what I will be.' Jehovah was the God who would reveal His character and nature by slow degrees ; as time went on, as the people were fitted for more knowledge, the fuller and truer character of God would become known. In defining this personal name of God Moses laid the foundation of his own greatness and the foundation of the greatness of Israel ; he made it possible for the tribes in course of time to coalesce into a nation. Abraham's hopes thus began to be fulfilled after nine hundred years. One nation, one God ! Such was the early belief ; as other nations had their respective gods with their own personal names, so the future nation of Israel had as their own God, Jehovah, the ' I will be.' At this moment therefore, when Moses identified the God of the scattered tribes with Jehovah, the same God whom Abraham, and Isaac, and Jacob worshipped, at this moment when he was divinely guided to define His name, the birth of the nation took place.

The great anxiety of Moses was whether the tribes in slavery would accept Jehovah as their God in this fuller sense. The anxiety was soon dispelled, for when Moses with Aaron after a journey across the desert, not uneventful since Moses was taken seriously ill, reached Egypt and met the Israelites, they believed in him and his message.

The Pharaoh, however, would not listen to the messengers of Jehovah. 'Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah,' he contemptuously replied. Go into the wilderness to hold a feast! It was only an excuse for idleness; therefore ye say, "Let us go and sacrifice to Jehovah." The Pharaoh immediately proceeded to increase the heavy burdens already laid on the Israelites; they were to deliver the full number of bricks, though no straw was to be supplied them; they must find their own straw, even though they had to scour the land in their quest.

Moses feels worsted in this preliminary interview, but in calm assurance waits for the issue. Jehovah will shew his power and prove Himself superior to the gods of Egypt. Not only will the Pharaoh soon give the slaves leave to go into the wilderness, but he will be eager to thrust the Israelites out of Egypt, thankful to get rid of them, to see the last of them.

Notes to Teachers.

1. *The number of the Israelites.* We have assumed that the Israelites in Egypt were not a very vast body. One early writer, in *Exodus* 12^{37}, by stating that 600,000 males set out from Egypt implies that the fugitives numbered over 2,000,000. It is an incredible number.

It would have been impossible to feed such a host in the wilderness, nor could they have lived in Goshen. The mere idea that such myriads crossed a narrow stretch of water of the Red Sea in one night is preposterous. What the passage of millions meant in transport and in supplies the experiences in the Great War have shewn us. Further, they could not possibly have been overwhelmed with despair at the loss of thirty-six men at Ai.

The other early version is nearer the truth. Only two midwives were necessary for the Israelites, who therefore must have been small in numbers. Had they amounted to 2,000,000 the birth rate would have been over 200 a day of both sexes. A few thousands of fugitives would be about right. Tradition would naturally magnify this relatively small body into a mighty multitude.

2. *The spoiling of the Egyptians.* The writer of the earliest northern version says that it was God who gave the command to spoil the Egyptians. What happened is that some Egyptians, glad to let the Israelites go, dreading further reprisals from their terrible God, heaped on them jewels and raiment. Others may even have given them as gifts to departing friends, for 'Jehovah gave the people favour in the sight of the Egyptians' (11[3]). In either case, these gifts might propitiate Jehovah, who was a God to be dreaded and appeased.

The writer, believing that an act shewing some gain to Israel was a victory for Jehovah, wrote that the order to spoil the Egyptians was given by Jehovah. Ancient writers had a worthy motive in this and other cases; they desired to shew the greatness of Jehovah; acts which we with our higher sense of right and wrong

reprobate would not always be reprobated by them. We might scorn theft, but eastern peoples might think a theft justifiable if it led to some advantage. Jacob's deception by which he stole the birthright appealed to them; it does not appeal to us. The Danites stole Micah's prized image, and the narrator of this incident sympathised with the robbers. Such being the state of their moral sense it was easy for a writer to say that Jehovah gave the order to spoil the Egyptians. It was his view of what happened. We do not accept his view. God does not order an act of any kind which is even very remotely connected with what we call theft or robbery.

3. *The religious ideas of the age.* In the life and work of Moses, and corresponding with the main epochs of it, great religious ideas may be seen in operation.

To the call—Revelation of Jehovah as the God of Israel and the meaning of the name.
In Egypt—Acceptance of Jehovah by the Israelites and His superiority to the gods of Egypt.
In the Wilderness—Acceptance of Jehovah justified.
At Mount Sinai—Jehovah from His dwelling place demands morality with religion.
To Canaan—Jehovah as the God of war goes before His people.

It is round these ideas that the lessons might well be taught. They shew us what Moses believed and what he had to teach the tribes. The stories of Moses and the people would therefore be used to illustrate these primary ideas. No one will scruple to say that subsidiary lessons should not be drawn from each story, as would be done in a sermon or religious exhortation. But children do not love or listen to too much

"sermonising"; a surfeit of continuous exhortation might bring a loathing even for religious things. We are anxious to teach the O.T. to our children aright, on correct historical lines, to teach them to value it as inferior to the N.T., to teach it as a preparation for Christ, and any attempt to develop the historical sense in children will meet with success only if we develop our own presentation of the lessons from the standpoint of the age in which the actors of the great drama lived. To understand Chaucer or Shakespeare we need to get into the spirit of their respective ages; we cannot understand them if we read our own ideas into the past, and imagine that the people in the days of Chaucer or Shakespeare thought as we did, acted with the same principles as we do, and had the same ideas of morality that we have. So with the age of Moses, more reality and more truth could be imparted to a narrative if the ideas of his age formed the main basis of our teaching.

Other ideas of importance occur here and there, and we shall now consider two of them, one which appears for the first time in this section and one which is very prominently before us in the age of Moses.

4. *The hardening of the Pharaoh's heart.* One of the gravest difficulties of teachers is the statement attributed to Jehovah, "I will harden Pharaoh's heart," or the statement "Jehovah hardened Pharaoh's heart," each of which is followed by a punishment inflicted by Jehovah on the Pharaoh. Is God so cruel that He first hardens a man's heart and then punishes the man for a condition of heart which is brought about not by the man himself but by God? Children say it is not fair, and they love fairness.

In the first place, it is worth while noticing that the word "harden" is only used once, for the R.V. has

translated different Hebrew words by this one word. The change of heart is expressed in different ways. In the earliest version of all, namely the southern version (J), written 400 years after the *Exodus*, we find :

' Pharaoh's heart is heavy.' 7^{14}.
' Pharaoh made heavy his heart.' $8^{15, 32}$, 9^{34}.
' The heart of Pharaoh was heavy.' 9^{7}.

The earliest writer says therefore that the Pharaoh was hard to move, he was obstinate.

The next writer in order of time in the earliest northern version (E), has

' I will make his heart strong.' 4^{21}.
' Jehovah made Pharaoh's heart strong.' $10^{20, 27}$.

The latest writer in his version, 750 years after the *Exodus*, uses :

' Pharaoh's heart was strong.' 7^{13}.
' I will harden Pharaoh's heart.' 7^{3}.
' Jehovah made Pharaoh's heart strong.' 9^{12}, 11^{10}, $14^{4, 8}$.

The last two writers therefore in most cases attribute the change of heart to the action of Jehovah. But in all cases, whether the king of Egypt was stubborn or Jehovah made his heart strong, punishment follows.

Let us try next to understand the position. The Pharaoh was a believer in his gods ; his nation was mighty ; his gods were powerful. Before him stood Moses pleading for an enslaved people, and setting forth that Jehovah, the God of these slaves, demanded their release, else Jehovah would display His power. Naturally the Pharaoh was obstinate and would not let the Israelites go. "Who is Jehovah ? I know not Jehovah," he truthfully retorts. To him and to Moses there is a conflict between two gods ; such was the belief of the times. It seems to us unjust therefore that Jehovah

should harden the heart of one who did not believe in Him, and did not know Him, and then punish him.

It is in this conflict for supremacy between deities that the solution of the difficulty is to be found. It is important to notice that the question involved is whether the hardening was the act of God, and not the question 'Why does God allow a man to be obstinate and to turn a deaf ear to Him?' We must distinguish between these two problems; many fail to do so.

The Hebrews in those early days attributed everything, whether good or bad, to the direct action of Jehovah. If there was a plague or pestilence they said Jehovah sent it; if a man died suddenly they said Jehovah struck him dead; if it thundered they said Jehovah spoke; if prophets prophesied falsely they said Jehovah put a lying spirit in their mouths; if a man was struck by lightning they said the fire of Jehovah consumed him. So here, where a man was obstinate, they said Jehovah caused it to be so. Whilst the Pharaoh was in this mood Egypt was visited with a series of calamities; immediately it was said that Jehovah sent the plagues, and sent them because the Pharaoh was obstinate. How wonderful Jehovah was! He hardened the Pharaoh's heart and then punished him! Bless ye, Jehovah! The arm of Jehovah, glorious in power.

In our own days we have learnt to discriminate between cause and effect. If there is an epidemic we do not say Jehovah sent it to punish us after hardening our hearts; we know that it is due to insanitary conditions and take steps to remedy them.

The final question is, Are we bound to accept the view of Moses and of these writers? Certainly not, for the sole and sufficient reason that it is contrary to the

revelation of our Lord. The Hebrew writers might say ' Jehovah said, I will harden Pharaoh's heart,' but, as we saw when we examined what the voice of God meant, what the words " Jehovah said " meant, we are not to understand by these words that God spake in an audible voice, but that the writers, in order to describe what did happen or might have happened, said, ' Jehovah said.' In those relatively dark ages Jehovah was held to shew His power by such deeds as this ; to write down that Jehovah commanded such deeds or Himself performed them was a natural step.

We refuse to accept the conclusions of these ancient writers, as we refuse to accept their belief that Jehovah was a terrible God. God does not deliberately and purposely change a man's character for the worse and then punish him for acting in a way which is the result of this change of character. We do not say or believe that God hardened the heart of Judas Iscariot and then drove him to commit suicide ; we do not say or believe that God hardened the heart of Pilate to condemn our Lord and then punished him by an ignominious death ; we do not say or believe that God hardened the heart of a Herod to offer swine's flesh in the Temple and then punished him by causing the Jews to revolt ; we do not say or believe that God hardened the heart of an uncivilised savage to kill a missionary and then punished him with death if in retaliation British troops attacked the savages and killed the murderer.

The series of incidents therefore in which Moses and the Pharaoh are concerned is simply a series describing in the words of ancient writers that the Pharaoh was stubborn in refusing to let the Israelites go, and that at the same time Egypt was visited by an unparalleled series of calamities, that in an age when natural pheno-

mena were intimately associated with deity, these were claimed by Moses as evidence of the power of His God, and that the Pharaoh, after the persistent claim of Moses on behalf of Jehovah, finally acknowledged the claim and released the Israelites.

Sin and punishment. In the stories of the journey of Israelites to Canaan we shall constantly come across murmurings and rebellions against Jehovah and against Moses which, we are told, were punished by death, sometimes of a cruel character. According to the writers Moses sins only once against Jehovah—the murder of an Egyptian gang-master is not treated as a sin, nor is the act rebuked; this one sin of Moses is followed by a terrible punishment. All the loyalty and service of Moses, bravely and manfully shown and carried out, are forgotten. The fact that he is uncircumcised is followed by an attempt of Jehovah on the life of Moses who falls dangerously ill. Turning to other incidents we find a fearful black list. Jehovah hardens the Pharaoh's heart and punishes not only him but the people; Jehovah hardens the hearts of the Pharaoh and his people and then drowns them in the Red Sea; the innocent first born of Egypt are slain by Jehovah, an example of the sins of the fathers being visited on their children. The Israelites ask for meat and are given quails by Jehovah, and are smitten by Him with a plague; they murmur at Taberah and the fire of Jehovah burns them; they rebel after the incident of the Golden Calf and are slaughtered by the Levites at Jehovah's command; they rebel at Kadesh and are compelled by Jehovah to wander forty years in the wilderness; they murmur on the way to Canaan and Jehovah sends fiery serpents to bite them. Amalek fights for his wells and are cursed for evermore by

Jehovah. Miriam revolts and Jehovah turns her into a leper. Nadab and Abihu use strange fire and are burnt alive by Jehovah. The doubting and cowardly spies are destroyed by a plague. Dathan and Abiram revolt and are swallowed up by the earth. Korah and 250 princes revolt and are burnt by fire.

There are a few cases, as at Marah, Massah, and Meribah, where no punishment is inflicted, but they are a very small number compared to the incomplete list above. The danger is that, if no care is taken in teaching, children would consciously and unconsciously draw the conclusion that God is a cruel God, the God of punishment and fear.

We allow that the representation of Jehovah as a God of punishment is that made by the writers, but we wonder that the writers could do so. Did they really believe it themselves? Did Moses really believe it? The answer is that they did, through ignorance; they believed that every punishment was the result of sin; let the Israelites murmur and let some accident befall them, let them over-eat themselves with quails, let them murmur at any time, let Miriam rebel and soon after suffer from a skin disease—the accidental happening was the result of the other. Or again, let the Pharaoh be stubborn, or let Amalek bar the advance, or let Korah and Dathan and Abiram or others revolt, and meet with death in war or be put to death for rebellion, it was because Jehovah so wished it. In short, both the writers and Moses and the Israelites believed that Jehovah was a terrible God, that He shared this vengeful character with other gods, that all gods, be it Jehovah or Chemosh or Milcom, were alike in this respect, punishing not only the guilty but even the innocent for the guilty. The greatness of Moses lay in this that, in spite of holding

such a belief, he could still distinguish Him from other gods as possessed of mercy which He would exercise through the power of intercession ; not only so, Moses perceived that Jehovah demanded a pure life from His people even though He punished relentlessly. It is because Moses so distinguished Jehovah that the religion of Jehovah triumphed when after the settlement in Canaan the worshippers of Jehovah were constantly tempted to become, and many did become, worshippers of the baals.

In teaching therefore it is most essential that the character of Jehovah should be safeguarded ; persistent explanation should be made as this problem comes up in the O.T. stories. Children and adults should be unhesitatingly taught that in olden times people in their ignorance thought that Jehovah was vindictive, and that if Jesus Christ had not come to earth to teach us how loving and merciful and just God was we might still be thinking, as many alas do think, that God was cruel and vindictive. God does punish sin, but not as the O.T. teaches us in these stories ; He hates sin but gives the sinner time for repentance ; He waits patiently and works through the sinner's conscience ; He forgives if we confess our sin and amend our ways ; as the father waited for the prodigal son and welcomed him when he returned, so our Heavenly Father waits for His children. Simon Peter denied his Saviour but he was not struck dead, but his conscience led him to repent ; Herod the king slew innocent children but he was not struck dead ; Judas betrayed his Master and his conscience so troubled him that in remorse he committed suicide ; Saul the murderer of Stephen was given time for repentance ; even the legal judges of and those who crucified Christ were not struck dead. In short, an O.T. story of retri-

bution should be immediately followed by a N.T. story of repentance; every O.T. story of a terrible and cruel Jehovah should be contrasted with a N.T. story of a loving and just and patient and merciful God.

There is only one story in the books which tell us of Moses and Joshua and the Judges which can be read to young children. The story of the saving of Moses' life in infancy is the exception. But this does not mean that a general outline of the journey to a settlement in Canaan should not be given on the lines given in this book, where the history is reconstructed. The stories are beset with difficulties of other kinds besides that dealt with above; these difficulties can be explained to older children. The main result to be aimed at in teaching infants is to teach them the chief outlines of the story of Israel and to lay a sound foundation.

Early life of Moses.

After their settlement in Egypt the Joseph-tribes grew in numbers until they became a military danger to the state: they were therefore taken from their pastoral pursuits and compelled to build store-cities. Measures were also taken to limit their numbers by destroying infants. At this time Moses was born and his life not only miraculously saved but spent in the Pharaoh's household. In manhood his unauthorised interference in local quarrels led to flight into Midian, where other Israelitish tribes and the Kenites, closely allied to them, lived. There he meets Jethro, a Kenite, marries one of his daughters and lives the life of a shepherd.

The traditions are on the whole well harmonised in *Exodus*; but the versions are worth separating, for they shew us how complete they each are in themselves, and

that whilst one version implies a relatively small number of Israelites another implies a vast body.

The earliest southern version (J), written 400 years after Moses. *Exodus* 1 and 2.

6. And Joseph died, and all his brethren, and all that generation. 8. Now there arose a new king over Egypt, which knew not Joseph. 9. And he said unto his people, 'Behold, the people of the children of Israel are more and mightier than we: 10, come, let us deal *craftily* with them; lest they multiply, and it come to pass, that, when any war *befalleth us*, they also join themselves unto our enemies, and fight against us, and get them up out of the land.' 11. Therefore they did set over them *gang*-masters to afflict them with their *heavy* burdens. And they built for Pharaoh store cities, Pithom and Raamses. 12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they *felt a loathing for* the children of Israel. 20. And the people multiplied and waxed very mighty. 2^{11-23}. And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their *heavy* burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, 'Wherefore smitest thou thy fellow?' And he said, 'Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian?' And Moses feared, and said, 'Surely the thing is known.' Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by *the* well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to their father, he said, 'How is it that ye are come so soon today?' And they said, 'An Egyptian delivered us out of the hand of the shepherds, and moreover he *actually* drew water for us, and watered the flock.' And he said unto his

daughters, ' And where is he ? Why is it that ye have left the man ? call him, that he may eat bread.' And Moses was content to dwell with the man : and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom : for he said, ' I have been a sojourner in a *foreign* land.' And it came to pass in the course of those many days, that the king of Egypt died.

The earliest northern version (E), 50 years later than above. *Exodus* 1^{15}–2^{10}.

And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah : and he said, ' When ye do the office of a midwife to the Hebrew women, and see them upon the *two stones* ; if it be a son, then ye shall kill him ; but if it be a daughter, then she shall live.' But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, ' Why have ye done this thing, and have saved the men children alive ? ' And the midwives said unto Pharaoh, ' Because the Hebrew women are not as the Egyptian women ; for they are lively, and are delivered ere the midwife come unto them.' And God dealt well with the midwives : And it came to pass because the midwives feared God, that he *gave* them *families*. And Pharaoh charged all his people, saying, ' Every son that is born ye shall cast into the river, and every daughter ye shall save alive.' And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son : and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of *papyrus*, and daubed it with *bitumen* and with pitch ; and she put the child therein, and laid it in the *reeds* by the river's brink. And his sister *took her stand* afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river ; and her maidens *were walking* along by the river side ; and she saw the ark among the flags, and sent her *female slave* to fetch it. And she opened it, and saw the child ; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter,

'Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?' And Pharaoh's daughter said to her, 'Go.' And the maid went and called the child's mother. And Pharaoh's daughter said unto her, 'Take this child away, and nurse it for me, and I will give thee thy wages.' And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became *a* son *to her*. And she called his name Moses, and said, 'Because I drew him out of the water.'

The latest version, 750 years after Moses (P). *Exodus* 1^{1-5} and the following.

1^{7}. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 13. And the Egyptians made the children of Israel to serve with rigour: 14. and they made their lives bitter with hard *bondage*, in mortar and in brick, and in all manner of *bondage* in the field, all their bondage, wherein they made them serve with rigour. 2^{23}. And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25. And God saw the children of Israel, and God took knowledge of them.

The call and commission of Moses.

One day on the mount of God he sees a bush on fire and in his heart feels that he is called by God to go to Egypt and release his brethren, as many men and women feel called to-day to service and hear the voice of God in the heart. He accepts the call, but knows there are difficulties. Will the Israelites believe in him? Yes, he has magical powers to convince them. He was not a good speaker! Aaron is shortly expected and he is fluent. Was he a suitable leader? Yes, God was with him and He would help him to lead the Israelites back to the mountain where he was. What is God's personal name by which he could explain God's character to the

Israelites and lead them to common action? He would adopt Jehovah, the name by which God was known to the Israelites and others amongst whom he dwelt, and give it a meaning. The difficulties which are psychologically possible being overcome, he with Aaron starts for Egypt and falls dangerously ill on the way; his wife, who accompanies him, thinks it is the result of his being uncircumcised; she therefore circumcises their son, and by touching Moses' feet with the flint makes the son's circumcision count as her husband's. Moses and Aaron reach Egypt; the people believe in them, but the Pharaoh laughs at the power of Jehovah. Moses and Aaron ask for leave to go into the wilderness to sacrifice to Jehovah, but the Pharaoh receives this request as an excuse for idleness. The burdens of the Israelites are increased, and they are ordered to find their own straw and to make the same number of bricks. They turn on Moses and Aaron as the cause of their great distress.

The earliest southern version (J), written four hundred years later, gives the writer's version of the above outline of events. Using fire as a suitable medium to represent a means by which Jehovah communicates with man, he turns the decision of Moses into a dialogue with Jehovah, who is said to appear in the burning bush, and to this dialogue adds as part of it two of the difficulties faced and overcome by Moses; the illness on the way to Egypt is represented as an attempt of Jehovah to kill Moses, and the despondency of Moses in Egypt as an expostulation with Jehovah.

It should be noticed in this account that Moses uses his own rod to do one sign not before the Pharaoh but before the Israelites, and that Aaron is to be

a spokesman not before the Pharaoh but before the Israelites.

The Theophany. 3^{2}. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3. And Moses said, ' I will turn aside now, and see this great sight, why the bush is not burnt.' 4. And Jehovah saw that he turned aside to see, 5. and said, ' Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' 7. And Jehovah said, ' I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their *gang*-masters ; for I know their sorrows ; 8. and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.' 16. Go, and gather the elders of Israel together, and say unto them, " Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : 17. and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey." 18. And they *will* hearken to thy voice : and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, " Jehovah, the God of the Hebrews, hath met with us : and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God ".'

4^{1-16}. And Moses answered and said, ' But, behold, they will not believe me, nor hearken unto my voice : for they will say, " Jehovah hath not appeared unto thee ".' And Jehovah said unto him, ' What is that in thine hand ? ' And he said, ' A rod.' And he said, ' Cast it on the ground.' And he cast it on the ground, and it became a serpent ; and Moses fled from before it. And Jehovah said unto Moses, ' Put forth thine hand, and take it by the tail : that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.'

And he put forth his hand, and laid hold of it, and it became a rod in his hand. And Jehovah said furthermore unto him, 'Put now thine hand into thy bosom.' And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow. And he said, 'Put thine hand into thy bosom again.' And he put his hand into his bosom again; and when he took it out of his bosom, behold, it turned again as his other flesh. (*And he said*) 'And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the *Nile*, and pour it upon the dry land: and the water which thou takest out of the Nile shall become blood upon the dry land.'

And Moses said unto Jehovah, 'Oh Lord, I am not *fluent*, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech and slow of tongue.' And Jehovah said unto him, 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I Jehovah? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.' And he said, 'O Lord, send, I pray thee, him whom thou wilt send, *whoever it may be*.' And the anger of Jehovah was kindled against Moses, and he said, 'Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God.'

In Egypt. 4[19]. And Jehovah said unto Moses in Midian, 'Go, return into Egypt: for all the men are dead which sought thy life.' 20. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. 24. And it came to pass on the way at the lodging place, that Jehovah met him, and sought to kill him. 25. Then Zipporah took a flint, and cut off the foreskin of her son, and *made it touch* his feet; and she said, 'Surely a *blood*-bridegroom art thou to me.' So he let him alone. 26. Then she said, '"A *blood*-bridegroom" *with regard to circumcisions*.'

29. And Moses and Aaron went and gathered together all the elders of the children of Israel: 30. and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. 31. And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped. 5[1]. And they said (*to Pharaoh*), 'The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God; lest he fall upon us with pestilence, or with the sword.' 5. And Pharaoh said, 'Behold, the people of the land are now many, and ye make them rest from their burdens.' 6–23. And the same day Pharaoh commanded the *gang*-masters of the people, and their officers, saying, 'Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the *number* of the bricks, which they did make heretofore, ye shall lay upon them: ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, "Let us go and sacrifice to our God." Let heavier work be laid upon the men, that they may labour therein, and let them not regard lying words.' And the *gang*-masters of the people went out, and their officers, and they spake to the people, saying, 'Thus saith Pharaoh, "I will not give you straw." Go yourselves, get you straw where ye can find it: for nought of your work shall be diminished.' So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the *gang*-masters were urgent, saying, 'Fulfil your works, your daily tasks, as when there was straw.' And the officers of the children of Israel, which Pharaoh's *gang*-masters had set over them, were beaten, and *asked*, 'Wherefore have ye not fulfilled your *portion* both yesterday and today, in making brick as heretofore?' Then the officers of the children of Israel came and cried unto Pharaoh, saying, 'Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, "Make brick": and, behold, thy servants are beaten; but *thou sinnest against us*, thine own people.' But he said, 'Ye are idle, ye are idle: therefore ye say, "Let us go and sacrifice to Jehovah." Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the *number* of bricks. And the officers of the children of Israel did see that they were in evil case, when it was said, 'Ye shall

not diminish aught from your bricks, your daily tasks.' And they met Moses and Aaron, who *stationed themselves to meet them,* as they came forth from Pharaoh : and they said unto them, ' Jehovah look upon you, and judge ; because ye have *brought us to ill odour* in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.' And Moses returned unto Jehovah, and said, ' Lord, wherefore hast thou evil entreated this people ? why is it that thou hast sent me ? For since I came to Pharaoh to speak in thy name, he hath evil entreated this people ; neither hast thou delivered thy people at all.' 6^1. And Jehovah said unto Moses, ' Now shalt thou see what I will do to Pharaoh : for *compelled by* a strong hand shall he let them go and *compelled by* a strong hand shall he drive them out of his land.'

The earliest northern version (E), written fifty years later than above. Here too the decision of Moses is represented as a dialogue with God, who is not called Jehovah. His difficulties are not the same as above, but more vital; they are his unfitness to be a leader, and his ignorance of God's personal name. Moses overcomes them ; he knows God will help him to lead the Israelites back to the mountain where he was living, and decides that he would adopt the name of Jehovah as the personal name of God and identify Jehovah as the God of Abraham, Isaac and Jacob. The overcoming of these difficulties is represented as a dialogue between God and Moses.

It should be noticed that this writer assumes that the name of Jehovah was not known before this time, unlike the older writer who rightly uses it as known from earliest times. Further, he says nothing about Aaron acting as spokesman of Moses, and speaks of a rod of God, not the rod of Moses, with which Moses was to perform more than one portent before the Pharaoh, not before the people.

The Theophany. 3^1. Now Moses was keeping the flock of Jethro his father in law, the priest of Midian : and he led the

flock to the *west* of the wilderness, and came to the mountain of God, unto Horeb. 4. And God called unto him out of the midst of the bush, and said, 'Moses! Moses!' And he said, 'Here am I.' 6. *And* he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face; for he was afraid to look upon God. 9. And (*he said*), 'Now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. 10. *And* come now, I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.'

11–15. And Moses said unto God, 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' And he said, 'I will be with thee; and this shall be the *proof* unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.' And Moses said unto God, 'Behold, when I come unto the children of Israel, and shall say unto them, "The God of your fathers hath sent me unto you"; and they shall say to me, "What is his name?" What shall I say unto them?' And God said unto Moses, '*I WILL BE THAT I WILL BE*': and he said, 'Thus shalt thou say unto the children of Israel, '*I WILL BE* hath sent me unto you.' And God said moreover unto Moses, 'Thus shalt thou say unto the children of Israel, "Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you": this is my name for ever, and this is my memorial unto all generations. 19–22. And I know that the king of Egypt will not give you leave to go *except* by a mighty hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. 4^{17}. And thou shalt take in thine hand this rod, wherewith thou shalt do signs.' 20. And Moses took the rod of God in his hand. 21. And Jehovah said unto Moses, 'When thou goest back into Egypt, see that thou do before Pharaoh all the *portents* which I have put in thine hand:

but I will *make strong* his heart, and he will not let the people go.'

In Egypt. 4^{27}. And Jehovah said to Aaron, 'Go into the wilderness to meet Moses.' And he went, and met him in the mountain of God, and kissed him. 28. And Moses told Aaron all the words of Jehovah wherewith he had sent him, and all the signs wherewith he had charged him. 5^{1}. And afterward Moses and Aaron came, and said unto Pharaoh, 'Thus saith Jehovah, the God of Israel, "Let my people go, that they may hold a feast unto me in the wilderness".' 2. And Pharaoh said, 'Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.' 4. And the king of Egypt said unto them, 'Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens.'

The latest version (P), written 750 years after Moses.

There is a third version of the call and commission of Moses in *Exodus* 6^{2}–7^{13}. The writer worked from the above two versions, but gives a different complexion to the story. For example, (*a*) the people here refuse to listen to Moses, $6^{9, 12}$; (*b*) Moses argues with Jehovah that he is unfit to plead with the Pharaoh, not with the people as in the earliest southern version, and Aaron is appointed to be his spokesman not with the people but with the Pharaoh; (*c*) Moses asks Aaron to work a portent with the latter's rod to substantiate their authority, but Egyptian magicians (who are peculiar to this version) imitate it; (*d*) the writer has a theory that God was not known as Jehovah to the patriarchs before the revelation was made to Moses. $6^{2, 3}$.

This therefore is not a sequel to the story of the call and commission, but a parallel version to the other two versions.

2–12. And God spake unto Moses, and said unto him, 'I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, as "God Almighty," but by my name JEHOVAH

I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, " I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will *deliver* you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I *sware* to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am Jehovah ".' And Moses spake so unto the children of Israel: but they hearkened not unto Moses for impatience of spirit, and for cruel bondage.

And Jehovah spake unto Moses, saying, ' Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.' And Moses spake before Jehovah, saying, ' Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? ' 7^{1-13}. And Jehovah said unto Moses, ' See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak (*to him*) all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.' And Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was fourscore years old, and Aaron four score and three years old, when they spake unto Pharaoh.

And Jehovah spake unto Moses and unto Aaron, saying ' When Pharaoh shall speak unto you, saying, " *Give* a wonder for *yourselves*," then thou shalt say unto Aaron, " Take thy rod, and cast it down before Pharaoh, that it become a *large reptile* ".' And Moses and Aaron went in unto Pharaoh, and

they did so, as Jehovah had commanded : and Aaron cast down his rod before Pharaoh and before his servants, and it became a *large reptile*. Then Pharaoh also called for the wise men. and the sorcerers : and they also, the magicians of Egypt, did in like manner with their *secret arts*. For they cast down every man his rod, and they became *large reptiles* : but Aaron's rod swallowed up their rods. And Pharaoh's heart was *strong*, and he hearkened not unto them ; as Jehovah had spoken.

CHAPTER VIII

THE PLAGUES

The faith of Moses was justified, for in nature he and his people saw the acts of Jehovah. Now the wealth and life and well-being of the Egyptians depended, as they depend to-day, on the Nile, which is annually flooded and brings down fertilising and valuable deposits. But the inundation is not unaccompanied with disadvantages. The water turns into a dull red colour owing to these deposits brought down from the mountains, the water becomes undrinkable, whilst frogs and flies begin to swarm. At other times plagues of boils afflict man and beast, locusts arrive in myriads, hailstones ruin the trees, dust-storms of a virulent type blow and make outdoor life impossible, and malignant epidemics sometimes bring sorrow to countless homes. But at this crisis in Israelitish history, these phenomena, natural to the country, appeared in an intensified form ; they appeared also in succession. Verily, Jehovah was visiting His people in a practical manner. Moses saw the hand of Jehovah in them, and proclaimed to the Pharaoh that the God of the Israelites was sending these plagues. He was right, but the Pharaoh could not be convinced. Surely his gods were not inferior in power to the God of his slaves ! Plague followed plague, but

the stubborn king was unwilling to release the oppressed people, till at last in spring time a great scourge carried off the best manhood and youth of his nation. A hasty pronouncement bade the Israelites depart; some preferred to remain behind, but the majority fled in haste lest the Pharaoh should change his mind, as, indeed, he did. The Pharaoh thrust them out, the Egyptians gave them jewels and raiment. By the way that Moses had once fled they journeyed to the East.

Notes to Teachers.

1. That the plagues are closely connected with conditions prevalent in Egypt is now universally admitted. What each of these conditions was will be found stated below in the sections corresponding to each plague. That Egypt was, at the time of Moses' appeal to the Pharaoh, visited with an intensified form of natural phenomena or diseases incident with them cannot be doubted; that Jehovah would help His people is what we have a right to believe. That tradition would gradually invest the events with supernatural and miraculous attributes is common experience, particularly if there is an intense belief in men's minds of the overruling providence of God; it is therefore to be expected that when a strong view of God's providence is combined with traditional exaggeration the original events would assume versions such as we find in the O.T. That tradition does exaggerate will become clear if we read those incidents which are given in different records, late though they are but yet separated by many centuries between the times of their being written, *e.g.* the first plague, or the crossing of the Red Sea, or the Manna. Now between the event itself and the first written record

there were also many centuries of years ; and we might safely assume that, as *literary* evidence proves that in time traditions become magnified, so between the first literary evidence and the actual event there is bound to be accretions in details.

The written records therefore give us *in the writer's own words* the traditions current at the time they were written. This explains much in the records, particularly the dialogues between Jehovah and Moses or between Moses and the Pharaoh. In both cases the words are those considered by the writers suitable to the occasion ; in the former the words represented as audibly spoken are the external representation of inward mental processes, in the latter they are what, in the circumstances, Moses and the Pharaoh would have said. The records of the plagues are, in fact, highly dramatised forms of natural phenomena.

The most important idea, however, running through the records, and one of which the reader should constantly be aware, is the idea of a conflict between two deities. On the one hand there is the Pharaoh with a real belief in the power and protection of the gods of Egypt ; on the other hand there is Moses with a confident faith in the protecting power of his God, Jehovah. This conflict would be more clearly appreciated if, as is done in this book, where " the LORD " is printed in capitals in the English versions, the Hebrew " Jehovah " is inserted, for, often many a passage in our Bible makes us think that the Pharaoh believed in " the LORD," *e.g.* " Intreat the LORD, that he take away the frogs from me " ; further, " the LORD " somewhat leads us to think that Jehovah was at the time of Moses held to be the only deity. That there was a conflict between deities held to be taking place is clear from the remark

attributed to the Pharaoh, "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah" (5[2]); hence the constant warnings of Moses, that if the Pharaoh refused to let them go Jehovah would smite the land or people or cattle or all of them, and thereby shew His superiority to the gods of Egypt; hence with the sudden disappearance of the plagues the reviving faith of the Pharaoh in his gods and his waning fear of the God of the Israelites.

What therefore lies behind these traditions? When Moses returned to Egypt to obtain his people's deliverance the land was visited by a series of misfortunes and diseases in an intensified form and of unusual severity. These were attributed by Moses to Jehovah, his God and the God of the Israelites, as evidences of the power of Jehovah and of the superiority of Jehovah over the gods of Egypt. The Pharaoh would not believe this at first, but an epidemic of unexampled severity involving the deaths of many, including some of his own household, finally compelled him to give way.

2. *The Passover.* The Passover and the Feast of Unleavened Bread were ancient feasts, and existed long before the *Exodus.* As to the former, in earliest days it was customary at spring time to sprinkle blood on tents as a protection against pestilence. A sacred meal was next added as a means of communion with the deity. As to the latter, when Israel came into Canaan they adopted the practice in Canaan of consecrating to local baals at the beginning of harvest, and this became the Feast of Unleavened Bread. Both these feasts were celebrated in spring and soon were united.

The Israelites had left Egypt in the spring after a terrible epidemic, and, as the two feasts were celebrated in the spring they became memorials of the Exodus.

Further, the Israelites held that Israel was Jehovah's firstborn, and many of the Egyptian youths had died in the plague. Then, by association of ideas, the Egyptians who died became the firstborn that had been slain, whilst the firstborn of Israel were saved. And as in ancient days blood had been sprinkled to ward off plagues, so, it came to be believed, blood was sprinkled at the last plague to save the Israelite firstborn.

What these feasts came to mean in time, that is when the respective versions were written, is given in the earliest southern and the latest versions.

Those who wish to pursue the whole subject further might refer to Driver's *Exodus*, pp. 405–412.

The Nile.

Between June and August the presence of vegetable matter turns the water of the river into a red colour; it is in June that the annual inundation begins. The earliest southern narrative is complete in itself, and the plague is seen to be a natural phenomenon, but in this, as in the other plagues, tradition, by the time it was committed to writing, had turned natural phenomena to miraculous events.

The earliest southern version (J), 400 years later. *Exodus* 7.

14. And Jehovah said unto Moses, 'Pharaoh's heart is *heavy*, he refuseth to let the people go. 15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; 16. And thou shalt say unto him, "Jehovah, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. 17. Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold I will smite upon the waters which are in the river. 18. And the fish that is in the river shall die, and the river shall stink; and

the Egyptians shall loathe to drink water from the river ".' 21. And the fish that was in the river died ; and the river stank, and the Egyptians could not drink water from the river. 24. And all the Egyptians digged round about the river for water to drink ; for they could not drink of the water of the river. 25. And seven days were fulfilled, after that Jehovah had smitten the river.

To the **earliest northern version** (E), fifty years later than the above, we owe the statement that the water was turned to blood when Moses lifted up his rod and smote the waters (vv. 15, 17, 20, 23, in whole or in part).

The latest version (P), some four centuries later still, has magnified the event by bringing Aaron into action as a main actor, and by causing not only the water of the river to be turned into blood, but the waters of Egypt, the rivers, Nile-canals, pools and ponds, and the water in vessels. Further, it adds that the magicians of Egypt did in the manner with their enchantments, vv. 19, 20a, 21c, 22.

Frogs.

These come up ordinarily out of the river. All but verses 5–7 and 15c, are from the southern narrative ; these few verses are from the latest version P, and are put between square brackets below.

The earliest southern version (J), 400 years later. *Exodus* 8.

1. And Jehovah spake unto Moses, ' Go in unto Pharaoh, and say unto him, " Thus saith Jehovah, Let my people go, that they may serve me. 2. And if thou refuse to let them go, behold, I will smite all thy borders with frogs : 3. and the river shall swarm with frogs, which shall go up and come into thine house, and into thy bed chamber, and upon thy bed, and into the *houses* of thy servants, and *of* thy people, and into thine ovens, and into thy kneading bowls : 4. and the frogs shall

come up both upon thee, and upon thy people, and upon all thy servants ".'

[P. 5. And Jehovah said unto Moses, ' Say unto Aaron, " Stretch forth thine hand with thy rod over the rivers, over the *Nile-canals*, and over the pools, and cause frogs to come up upon the land of Egypt ".' 6. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7. And the magicians did in like manner with their *secret arts*, and brought up frogs upon the land of Egypt.]

8. Then Pharaoh called for Moses and Aaron, and said, ' Intreat Jehovah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. 9. And Moses said unto Pharaoh, ' Have thou this *advantage* over me: against what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only ? ' And he said, ' Against to-morrow.' 10. And he said, ' Be it according to thy word: that thou mayest know that there is none like unto Jehovah our God. 11. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.' 12. And Moses and Aaron went out from Pharaoh: and Moses cried unto Jehovah concerning the frogs, which he had *appointed for* Pharaoh. 13. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. 14. And they gathered them together in heaps: and the land stank. 15. But when Pharaoh saw that the respite *had come*, he *made heavy* his heart [P. and hearkened not unto them; as Jehovah had spoken].

Lice.

These are gnats or mosquitoes which swarm in Egypt when the Nile is in flood; they look like dust: and in the version below are accordingly said to be produced from dust. This plague is only given in one version, and may be a parallel version of the plague of flies which also is only in one version.

The latest version (P), 750 years later. *Exodus* 8^{16-19}.

And Jehovah said unto Moses, ' Say unto Aaron, " Stretch out thy rod, and smite the dust of the earth, that it may become *gnats* throughout all the land of Egypt ".' And they did so ; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were *gnats* upon man, and upon beast ; all the dust of the earth became *gnats* throughout all the land of Egypt. And the magicians did so with their *secret arts* to bring forth *gnats*, but they could not : and there were *gnats* upon man, and upon beast. Then the magicians said unto Pharaoh, ' This is the finger of God ' : and Pharaoh's heart was *strong*, and he hearkened not unto them ; as Jehovah had spoken.

Flies.

These are a common plague in Egypt and are brought up by the south wind ; they are germ-bearers and cause terrible diseases. This plague is only given in one version.

The earliest southern version (J), 400 years later. *Exodus* 8^{20-32}.

And Jehovah said unto Moses, ' Rise up early in the morning, and stand before Pharaoh ; lo, he cometh forth to the water ; and say unto him, " Thus saith Jehovah, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses : and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there ; to the end thou mayest know that I am Jehovah in the midst of the earth. And I will put a division between my people and thy people : by tomorrow shall this sign be ".' And Jehovah did so ; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses : and in all the land of Egypt the land was *ruined* by reason of the swarms of flies. And Pharaoh called for Moses and for Aaron, and said, ' Go ye, sacrifice to your God in the land.' And Moses said, ' It is not meet to do so ;

for we shall sacrifice *what is an* abomination *to* the Egyptians before their eyes, and will they not stone us ? We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us.' And Pharaoh said, ' I will let you go, that ye may sacrifice to Jehovah your God in the wilderness ; only ye shall not go very far away : intreat for me.' And Moses said, ' Behold, I go out from thee, and I will intreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow : only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah.' And Moses went out from Pharaoh, and intreated Jehovah. And Jehovah did according to the word of Moses ; and he removed the swarms of flies from Pharaoh, from his servants, and from his people ; there remained not one. And Pharaoh *made heavy* his heart this time also, and he did not let the people go.

Murrain.

Cattle plagues, sometimes due to the impure state of the Nile, when it is at its lowest, are not unknown.

This plague is found only in the **earliest southern version** (J), and is thus represented 400 years later. *Exodus* 9^{1-7}.

And Jehovah said unto Moses, ' Go in unto Pharaoh, and tell him, " Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of Jehovah is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks : there shall be a very grievous murrain." And Jehovah shall sever between the cattle of Israel and the cattle of Egypt : and there shall nothing die of all that belongeth to the children of Israel.' And Jehovah appointed a set time, saying, ' Tomorrow Jehovah shall do this thing in the land.' And Jehovah did that thing on the morrow, and all the cattle of Egypt died : but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was *heavy*, and he did not let the people go.

Boils.

Eruptions of blisters on the skin are common to Egypt, due either to great heat or bad water at the time the Nile begins to rise. The plague is found only in the latest version and may be a parallel to that of murrain from an earlier version.

The latest version (P), 750 years later. *Exodus* 9^{8-12}.

And Jehovah said unto Moses and unto Aaron, ' Take to you *two hands full of soot from a kiln,* and let Moses *toss* it toward the heaven in the sight of Pharaoh. And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt.' And they took *the soot of a kiln,* and stood before Pharaoh ; and Moses *tossed* it up toward heaven ; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boils ; for the boils were upon the magicians, and upon all the Egyptians. And Jehovah *made strong* the heart of Pharaoh, and he hearkened not unto them ; as Jehovah had spoken unto Moses.

Hail.

A very rare occurrence in Egypt.

The earliest southern version (J), 400 years later, thus describes this plague. *Exodus* 9.

13. And Jehovah said unto Moses, ' Rise up early in the morning, and stand before Pharaoh, and say unto him, " Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. 17. As yet exaltest thou thyself against my people, that thou wilt not let them go ? 18. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now ".' 23. And Jehovah rained hail upon the land of Egypt, 24. very grievous, such as had not been in all the land of Egypt since it became a nation. 25. And the hail smote every herb of the field, and brake every tree of

the field. 26. Only in the land of Goshen, where the children of Israel were, was there no hail. 27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, 'I have sinned this time: Jehovah is righteous, and I and my people are wicked. 28. Intreat Jehovah; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer.' 29. And Moses said unto him, 'As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah; the thunders shall cease, neither shall there be any more hail'; 33. And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders and hail ceased, and the rain was not poured upon the earth. 34. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and *made heavy* his heart, he and his servants.

Other versions. To the earliest northern version we owe vv. 22–25, where it is stated that the hail smote man and beast, and the first part of v. 35; last part of this verse is from a late edition. The Biblical account of this plague is interesting for the insertion of remarks by an editor in vv. 14–16, 19–21, 30–32. We do not know what he means by saying, "For I will this time send all my plagues," for 'this time' evidently refers to the hail while 'all my plagues' refers to more than one plague.

Locusts.

A common plague; locusts are very voracious and travel in vast swarms. The main account is from the earliest southern version, with editorial alterations in the first three verses. The other verses omitted below are from the earliest northern version (E).

The earliest southern version (J), 400 years later. *Exodus* 10.

1. And Jehovah said unto Moses, 'Go in unto Pharaoh: 3. (*and say unto him*), "Thus saith Jehovah, the God of the

Hebrews, How long wilt thou refuse to humble thyself before me ? let my people go, that they may serve me. 4. Else, if thou refuse to let my people go, behold, tomorrow will I bring locusts into thy border : 5. and they shall cover the face of the earth, that one shall not be able to see the earth : and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field : 6. and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians ; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day ''.' And he turned, and went out from Pharaoh. 7. And Pharaoh's servants said unto him, ' How long shall this man be a snare unto us ? let the *people* go, that they may serve Jehovah their God : knowest thou not yet that Egypt is destroyed ? ' 8. And Moses and Aaron were brought *back* unto Pharaoh : and he said unto them, ' Go serve Jehovah your God : but who are they that shall go ? ' 9. And Moses said, ' We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go ; for we must hold a feast unto Jehovah.' 10. And he said unto them, ' So be Jehovah with you, as I will let you go, and your little ones ! look to it ; for evil is *intended by* you. 11. Not so : go now ye that are men, and serve the Jehovah ; for that is what ye desire.' And they were driven out from Pharaoh's presence. 13. And Jehovah brought an east wind upon the land all that day, and all that night ; and when it was morning, the east wind brought the locusts, 14. very grievous were they ; before them there were no such locusts as they, neither after them shall be such. 15. For they covered the face of the whole earth, so that the land was darkened : and there remained not any green thing, either tree or herb of the field, through all the land of Egypt. 16. Then Pharaoh called for Moses and Aaron in haste ; and he said, ' I have sinned against Jehovah your God, and against you. 17. Now therefore forgive, I pray thee, my sin only this once, and intreat Jehovah your God, that he may take away from me this death only.' 18. And he went out from Pharaoh, and intreated Jehovah. 19. And Jehovah turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea ; there remained not one locust in all the border of Egypt.'

The sequel in this southern version. *Exodus* 10 and 11.

24. And Pharaoh called unto Moses, and said, ' Go ye, serve Jehovah ; only let your flocks and your herds be stayed : let your little ones also go with you.' 25. And Moses said, ' Thou *also* must give into our hand sacrifices and burnt offerings, that we may sacrifice unto Jehovah our God. 26. Our cattle also shall go with us ; there shall not an hoof be left behind ; for thereof must we take to serve Jehovah our God ; and we know not with what we must serve Jehovah, until we come thither.' 28. And Pharaoh said unto him, ' Get thee from me, take heed to thyself, see my face no more ; for in the day thou seest my face thou shalt die.' 29. And Moses said, ' Thou hast spoken well ; I will see thy face again no more.' 4. And Moses said, ' Thus saith Jehovah, " About midnight will I go out into the midst of Egypt ; 5. and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill, and all the firstborn of cattle." 6. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. 7. But against any of the children of Israel shall not a dog move his tongue, against man or beast : that ye may know how that Jehovah doth put a difference between the Egyptians and Israel. 8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, " *Go* out, *thou* and all the people that follow thee " : and after that I will get out.' And he went out from Pharaoh in hot anger.

Darkness.

Sand-storms which blow in Egypt without warning and last for two or three days are so intense that the sun is darkened and people are compelled to stay indoors.

The earliest northern version (E), 450 years later. *Exodus* 10.

21. And Jehovah said unto Moses, ' Stretch out thine hand toward heaven, that there may be darkness over the land of

Egypt, even darkness which may be felt.' 22. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; 23. they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. 27. But Jehovah *made strong* Pharaoh's heart, and he would not let them go.

The sequel in this northern version. *Exodus* 11^{1-3}, $12^{35, 36}$.

And Jehovah said unto Moses, ' Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.' And Jehovah gave the people favour in the sight of the Egyptians. Moreover the man Moses was great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. 12^{35}. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: 36. and Jehovah gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.

Death of the firstborn.

Epidemics of great malignancy, causing great mortality are not unknown in Egypt; the influenza epidemic of 1918 was of this virulent type, and carried off a large proportion of young people and children. In course of time tradition had so changed that it was said that only the firstborn of the Egyptians had fallen victims, whilst, owing to their custom of dedicating the firstborn, it was said that the Israelites escaped scot-free. Here, as elsewhere, we must remember that the earliest written versions date nearly four hundred years after the age of Moses.

The earliest southern version (J), 400 years later. *Exodus* 12^{29-33}. This follows directly after the sequel to the plague of locusts (*q.v.*).

And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, 'Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds as ye have said, and be gone; and bless me also.' And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, 'We be all dead men.'

The latest version (P), 300 years after above version. *Exodus* 12^{1-14}. The tradition in course of time becomes associated with the spring time offering of the Passover, and the following is the version written over seven centuries after the event. It is one of the peculiarities of the writers of this late version to explain the origins of great religious ideas like the Sabbath and Passover by associating them with some story, even though the religious idea existed long previous. Here, for instance, the Passover is said to have its origin in connection with the last plague, but it is much older than the age of Moses, being a spring-offering for the protection of flocks from pestilence. The significance of the Passover is, however, not affected by an historical indiscretion. The words of the tradition below are the writer's words.

And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 'This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, " In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for an household : and if the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls ; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year : ye shall take it from the sheep, or from the goats : and ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it *between the two evenings*. And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened *cakes* ; with bitter herbs they shall eat it. Eat not of it raw, nor *boiled* at all with water, but roast with fire ; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning ; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it ; with your loins girded, your *sandals* on your feet, and your staff in your hand : and ye shall eat it in *trepidation* : it is a passover *to* Jehovah. *And* I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgments : I am Jehovah. And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and there shall no plague be upon you, to destroy you, when I smite the land of Egypt ".'

CHAPTER IX

TO MOUNT SINAI

The Joseph-tribes with those of Simeon and Levi made direct for the Red Sea. Who would fare better, the Israelites left in Egypt or these fugitives hastening to a land flowing with milk and honey? They numbered but a few thousand, and lo! as they reached the Red Sea, north of the modern Suez, where was a stretch of shallow water, they saw 'Egypt marching' behind them. Immediately cries of terror were heard, and regrets at leaving Egypt. It was a momentous crisis; freedom or captivity, Jehovah or the gods of Egypt were the issues at stake. Now was Jehovah's power manifested, for 'He blew with his nostrils' and a storm arose; the waters drifted; a passage opened across the shallows; Jehovah's people found safety. Egypt pursued, but their chariots were clogged in the mud; they sought to flee from the treacherous sand, but the wind turned against them; against the rising waters they fled, but the sea devoured them like a monster, and dead bodies were cast on the shore Jehovah had shaken off his foes, felt the worshippers of Jehovah; "Jehovah fighteth for them," felt the demoralised

Egyptians. A wonderful deliverance worthy to be celebrated in psalm and song :

' Jehovah is a man of war :
Jehovah is his name.
Thy right hand, O Jehovah glorious in power,
Thy right hand, O Jehovah, did dash in pieces the enemy.'

The tribes journeyed on towards the mount of God ; it was no easy march, for their route lay through desert country where food and water were hard to obtain, and where marauding Bedouins beset them and fought for the precious wells. Rebellion against Jehovah, harsh words at Moses, longings for the flesh pots of Egypt were constant. ' What shall we drink ? ' ' Oh that we had flesh to eat ? ' ' Is Jehovah among us or not ? ' But new food was discovered : a resinous gum exuding at night in summer, quails brought by a wind ; water was discovered in unexpected places and in known wells, and the marauders were beaten off. Nothing here would be strange to dwellers in the wilderness, but to these new pilgrims it was all a novel experience. So, truly, Jehovah was feeding them, and giving them drink ; He it was who defeated the foe. Through conflict and through doubt Jehovah remained their God. Nature was subject to Him, and its acts were the acts of Jehovah. Thus onwards they went, led on to their destiny ; Jehovah was before them. The faith of Moses was justified. He was leading captivity captive to the mount of God.

Notes to Teachers.

It is impossible to trace the route followed by the Joseph tribes in their wilderness travels or the order of the events. The position of Rephidim, which is

placed "in Horeb," is uncertain, as indeed the position of Mt. Sinai. In *Numbers* the manna and quails are said to be given at a later stage of the journeys and not, as in *Exodus*, at the beginning. The order of the route or of the events is a matter of little importance, and it is advisable that in teaching no attempt should be made to indicate the route on a map, though the general position of the desert of the wanderings might be shown, or to describe the events in any specified order. How long the Israelites really stayed in the wilderness is uncertain; it will be sufficient for us to understand that forty years is a round number.

The important matters are the main theological ideas of the period. These are three in number. 1. Jehovah had been accepted as the God of the tribes, would He justify Himself to them? Would He shew His superiority to other gods? Was He all that Moses claimed for Him? We shall, as we read the narratives, constantly come across a spirit of rebellion and a longing for the good days in Egypt. Quite clearly, the claims of Jehovah were being sorely tested; the pilgrims often doubted His power, and the soul of the people was much discouraged because of the way. It is psychologically possible, as later narratives will shew us, that Moses occasionally lost heart, but he conquered these temporary fits of depression. The personality of Moses is the dominant factor in the wilderness journeys; it was on him that the continued acceptance of Jehovah as the God of the Israelites depended. 2. A second idea we see emerging in the history is that Jehovah was the God of war, personally taking part in the victories at the Red Sea and over Amalek. This idea of a people's deity sharing in its wars is not peculiar to the Israelites; we shall constantly come across references to it. It is

as One advancing to conquest that He was leading the Israelites to the Promised Land. 3. A third idea is that Jehovah meted out punishment for rebellion. It is a dangerous idea to teach children or to allow children to realise unconsciously. God is not a god of vengeance but of love, and the absence of the idea of the love of God from these narratives shews us how even writers, hundreds of years after the Exodus, had failed to grasp this primary conception of our religion. Of God hardening people's hearts and then punishing them, and of the connection between sin and punishment, we have already said something; the conception of the hardening of the heart meets us again in one of the accounts of the crossing of the Red Sea.

The records themselves shew the usual characteristics of the schools of writers. As the different versions of the stories in this section are read, it will be seen how the non-miraculous has been exaggerated into the miraculous, as in the incidents of the Red Sea and the Manna. The versions are written from the standpoint of their age; they represent to us what was thought, at the time of writing, of events some centuries earlier; they, as usual, give us discourses and colloquies thought suitable to the occasions; the writers of these versions are interpreting the past for their readers.

Departure from Egypt.

By the time records were written the number of Israelites had been magnified and had become over two million, for such a large aggregate is suggested by the 600,000 men of *Exodus* 12^{37}. Jehovah in a real sense accompanies them, and the writer expresses this by visible symbols of a pillar of cloud by day and a pillar of fire by night, suggested by a common eastern custom

of a brazier with burning wood being carried in front of a procession or pilgrimage. It may be seen in the east to-day.

The earliest southern version (J), 400 years later. *Exodus* 12 and 13.

34. And the people took their dough before it was leavened, their kneading *bowls* being bound up in their clothes upon their shoulders, 37. about six hundred thousand on foot that were men, beside children. 38. And a *great* mixed multitude went up also with them; and flocks, and herds, even very much cattle. 39. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. 13^{21}. And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: 22. the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

The earliest southern version (E), 450 years after the event. *Exodus* 13^{17-19}.

And it came to pass, when Pharaoh had let the people go, that God led them not by the way *to* the land of the Philistines, although that was near; for God said, 'Lest peradventure the people repent when they see war, and they return to Egypt': but God led the people about, by the way *leading to* the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, 'God will surely visit you; and ye shall carry up my bones away hence with you.'

The passage of the Red Sea.

The fugitives reached the Red Sea. Meanwhile the Pharaoh had repented of his bargain and pursued them and came up with them. What happened may easily

be understood from the earliest version, after due allowance has been made for anthropomorphic language, *e.g.* that Jehovah acting like a man took off the chariot wheels and that he looked forth upon the Egyptians. The ruling thought in this incident is God's sovereignty over nature. In *Psalm* 77^{16-19} this anthropomorphism of God is joined with the personification of the waters and depths, but the deliverance is ascribed to natural means, a heavy storm of wind and rain with thunder and lightning.

The earliest southern version (J), 400 years after the crossing. *Exodus* 14.

5. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, 'What is this we have done, that we have let Israel go from serving us?' 6. And he made ready his chariot, and took his people with him: 7. and he took six hundred chosen chariots, and all the chariots of Egypt, and *knights upon* all of them. 10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, *Egypt was marching* after them; and they were sore afraid. 11. And they said unto Moses, 'Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? 12. Is not this the word that we spake unto thee in Egypt, saying, "Let us alone, that we may serve the Egyptians?" For it were better for us to serve the Egyptians, than that we should die in the wilderness.' 13. And Moses said unto the people, 'Fear ye not, stand *firm*, and see the *deliverance* of Jehovah, which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. 14. Jehovah shall fight for you, and ye shall hold your peace.' 19. And the pillar of cloud removed from before them, and stood behind them: 20. and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night. 21. And Jehovah caused the sea to go *along* by a strong east wind all the night, and made the sea dry land.

24. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25. And he *clogged* their chariot wheels, *and made them to drive* heavily: and *Egypt* said, 'Let us flee from the face of Israel; for Jehovah fighteth for them against *Egypt*.' 27. And the sea returned to its *wonted flow* when the morning appeared, *as* the Egyptians *were fleeing* against it; and Jehovah *shook off* the Egyptians in the midst of the sea. 30. Thus Jehovah saved Israel that day out of the hand of *Egypt*; and Israel saw *Egypt* dead upon the sea shore. 31. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.

Psalm 77[16–19]. This Psalm was written three centuries after the above version, and here too the deliverance is ascribed to natural causes, which were overruled by God.

The waters saw thee, O God;
The waters saw thee, they were afraid:
The depths also trembled.
The clouds poured out water;
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind;
The lightnings lightened the world:
The earth trembled and shook.
Thy way was in the sea,
And thy paths in the great waters,
And thy footsteps were not known.

A Song of Triumph, written in the reign of David, two hundred years after the crossing. It is in two parts, the first twelve verses being praise for the great deliverance, and the last five verses recalling God's guidance of His people to their settlement in Canaan and until the sanctuary was established there. Driver's *Exodus* has been followed in the translation. *Exodus* 15.

1. Then sang Moses and the children of Israel this song
unto Jehovah, and spake, saying,
'I will sing unto Yahweh, for he hath triumphed gloriously:
The horse and *the* rider hath he thrown into the sea.
2. Yah is my strength and *a* song,
And is become *to* me *a* salvation:
This is my God, and I will praise him;
My *ancestral* God, and I will exalt him.
3. Yahweh is a man of war:
Yahweh is his name.
4. Pharaoh's chariots and his host hath he cast into the
sea:
And his chosen *knights* are sunk in the Red Sea.
5. The deeps *did* cover them:
They went down into the depths like a stone.
6. Thy right hand, O Yahweh, glorious in power,
Thy right hand, O Yahweh, *did dash* in pieces the enemy.
7. In the greatness of thy *majesty* thou *didst break down*
them that *rose* up against thee:
Thou *sentest* forth thy wrath, it *devoured* them as stubble.
8. And with the blast of thy nostrils the waters were
piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
9. The enemy said,
I will pursue, I will overtake, I will divide the spoil:
My *soul* shall be *filled with* them;
I will draw my sword, my hand shall *dispossess* them.
10. Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
11. Who is like unto thee, O Yahweh, among the gods?
Who is like thee, glorious in *greatness*,
Fearful in praises, doing wonders?
12. Thou stretchedst out thy right hand,
The earth swallowed them.

13. Thou in thy mercy didst lead the people which thou
hadst redeemed:
Thou *didst guide* them in thy strength to thy holy
habitation.
14. The peoples *heard*, they *trembled*;
Pangs *took hold* on the inhabitants of Philistia.

15. Then were the *chiefs* of Edom *dismayed* ;
The mighty men of Moab, trembling *took hold* upon them;
All the inhabitants of Canaan *melted* away.
16. Terror and dread *fell* upon them.
By the greatness of thine arm, they *were* as still as a stone :
Till thy people *passed through*, O Yahweh,
Till thy people *passed through*, which thou *hadst* purchased.
17. Thou *didst* bring them in, and plant them in the mountain of thine inheritance,
The place which thou *hadst made* for thee to dwell in, O Yahweh,
Thy sanctuary, O Lord, which thy hands have established.'

An early song in the earliest northern version (E), written 450 years after the crossing. *Exodus* $15^{20, 21}$. 'And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances. And Miriam answered them,

" Sing ye to Yahweh, for he hath triumphed gloriously ;
The horse and his rider hath he thrown into the sea ".'

The latest version (P), written 750 years after the crossing, shews the exaggeration which is characteristic of its writers. *Exodus* 14.

1. And Jehovah spake unto Moses, saying, ' Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon : over against it shall ye encamp by the sea. 3. And Pharaoh will say of the children of Israel, " They are entangled in the land, the wilderness hath shut them in." 4. And I will *make strong* Pharaoh's heart, and he shall *pursue* them ; and I will get me honour upon Pharaoh, and upon all his host ; and the Egyptians shall know that I am Jehovah.' And they did so. 8. And Jehovah *made strong* the heart of Pharaoh king of

Egypt, and he pursued after the children of Israel: *and* the children of Israel *were going out* with an high hand. 9. And the Egyptians pursued after them, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. 15. And Jehovah said unto Moses, 'Stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. 17. And I, behold, I will *make strong* the hearts of the Egyptians, and they shall go in after them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18. And the Egyptians shall know that I am Jehovah, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.' 21. And Moses stretched out his hand over the sea; and the waters were divided. 22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 26. And Jehovah said unto Moses, 'Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.' 27. And Moses stretched forth his hand over the sea. 28. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. 29. But the children of Israel walked upon dry *ground* in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

A modern parallel. There is an interesting account in Motley's *History of the Dutch Republic* of a similar event in connection with the siege of Leyden in 1574. The question was the relief of the city; the Dutch had cut the dykes, but the waters had failed to rise to enable the ships to sail to Leyden. On October 1 and 2, says Motley, "violent equinoctial gales came storming from the N.W., shifting after a few hours full eight points and then blowing still more violently from the S.W. The waters of the North Sea were piled in vast masses upon

the southern coasts of Holland, and then dashed furiously landward, the ocean rising over the earth, and sweeping with unrestrained power across the ruined dykes." On October 3 the ships brought relief. "On October 4, the day following that on which the relief of the city was effected, the wind shifted to N.E. and again blew a tempest. It was as if the waters, having now done their work, had been rolled back to the ocean by an Omnipotent hand, for in the course of a few days the land was bare again, and the work of reconstructing the dykes commenced."

Manna.

There is a gum known among the Arabs to-day as Manna. It is a sweet juice of a kind of Tamarisk. It exudes from the tree at night and melts in the sun. A fresh supply appears daily in the summer months. It is small and round and very sweet. It is found only after a rainy spring.

The **earliest version** is that given in *Numbers* 11^{4-9} (J); there is nothing miraculous in the obtaining of the new food.

And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, '*Oh that we could have* flesh to eat! We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all: we have nought save this manna to look to.' And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it: and the taste of it was as the taste of *a dainty prepared with* oil. And when the dew fell upon the camp in the night, the manna fell upon it.

In course of time the story has grown. Here is a reference to it in *Deut.* 8^3.

'*So* he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live *upon* bread only, but *upon* everything that proceedeth out of the mouth of Jehovah.'

In the latest version (P), written over 400 years after the earliest, the miraculous has come in. The story is here used to illustrate the keeping of the Sabbath. *Exodus* 16.

1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness: 3. and the children of Israel said unto them, 'Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.' 6. And Moses and Aaron said unto all the children of Israel, 'At even, then ye shall know that Jehovah hath brought you out from the land of Egypt: 7. and in the morning, then ye shall see the glory of Jehovah for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us?' 9. And Moses said unto Aaron, 'Say unto all the congregation of the children of Israel, "Come near before Jehovah: for he hath heard your murmurings".' 10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud. 11. And Jehovah spake unto Moses, saying, 12. 'I have heard the murmurings of the children of Israel: speak unto them, saying, "*Between the two evenings* ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God".' 15. And it came to pass at even, that the quails

came up, and covered the camps and in the morning the dew lay round about the camp. 14. And when the dew that lay was gone up, behold, upon the face of the wilderness a *thin flake*, small as the hoar frost on the ground. 15. And when the children of Israel saw it, they said one to another, ' What is it ? ' for they wist not what it was. And Moses said unto them, ' *That* is the bread which Jehovah hath given you to eat. 16. This is the thing which Jehovah hath commanded, Gather ye of it every man according to his eating ; an omer a head, according to the number of your persons, shall ye take it, every man for them which are in his tent.' 17. And the children of Israel did so, and gathered some more, some less. 18. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. 19. And Moses said unto them, ' Let no man leave of it till the morning.' 20. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. 21. And they gathered it morning by morning, every man according to his eating : and when the sun waxed hot, it melted. 22. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one : and all the rulers of the congregation came and told Moses. 23. And he said unto them, ' This is that which Jehovah hath spoken, " To-morrow is a solemn rest, a holy sabbath unto Jehovah : bake that which ye will bake, and seethe that which ye will seethe ; and all that remaineth over lay up for you to be kept until the morning ".' 24. And they laid it up till the morning, as Moses bade : and it did not stink, neither was any worm therein. 25. And Moses said, ' Eat that today ; for today is a sabbath unto Jehovah : today ye shall not find it in the field. 26. Six days ye shall gather it ; but on the seventh day is the sabbath, in it there shall be none.' 31. And the house of Israel called the name thereof Manna : and it was like coriander seed, white ; and the taste of it was like wafers made with honey. 32. And Moses said, ' This is the thing which Jehovah hath commanded, " Let an omerful of it be kept for your generations ; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt ".' 33. And Moses said unto Aaron, ' Take a pot, and put an omerful of manna therein, and lay

it up before Jehovah, to be kept for your generations.' 34. As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

Quails.

These birds fly with the wind, crossing the Sinaitic peninsula in spring and early autumn. They can be easily caught when exhausted; they need not be cooked, but can be dried in the sun.

The earliest version (J), 400 years later, is found in *Numbers* 11, incorporated with the version of manna and verses referring to the burden of Moses in guiding and caring for the people. The people through surfeit in eating the quails dried in the sun suffer from a plague which is attributed to Jehovah in the manner usual to the version.

10. And Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of Jehovah was kindled greatly; and Moses was displeased. 11. And Moses said unto Jehovah, 13. 'Whence should I have flesh to give unto all this people? for they weep unto me, saying, "Give us flesh that we may eat".' 16. And Jehovah said unto Moses, 18. 'Say thou unto the people, "Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of Jehovah, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore Jehovah will give you flesh, and ye shall eat. 19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20. but a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have rejected Jehovah which is among you, and have wept before him, saying, Why came we forth out of Egypt?"' 21. And Moses said, 'The people, among whom I am, are six hundred thousand *on foot*; and thou hast said, "I will give

them flesh, that they may eat a whole month." 22. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?' 23. And Jehovah said unto Moses, 'Is Jehovah's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not.' 24. And Moses went out, and told the people the words of Jehovah. 31. And there went forth a wind from Jehovah, and brought quails *across* from the sea, and *left them* by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. 32. And the people rose up all that day, and all the night, and all the next day, and gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. 33. While the flesh was yet between their teeth, and ere it *came to an end*, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a great plague. 34. And the name of that place was called Kibroth-hattaavah: because there they buried the people that lusted.

Water.

Sources of water were discovered sometimes in an undrinkable condition and sometimes in unexpected places. The **earliest southern version**, 400 years later (J), gives the two following stories.

Marah. *Exodus* $15^{23.\ 25}$. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, 'What shall we drink?' And he cried unto Jehovah; and Jehovah shewed him a tree, and he cast it into the waters, and the waters were made sweet.

Massah. *Exodus* 17^{3}. And the people thirsted there for water; and the people murmured against Moses, and said, 'Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?' 2. (*And Moses said*). '*Why* do ye *put* Jehovah *to the proof*?' 7. And he called the name of the place Massah, because they *put* Jehovah *to the proof*, saying, 'Is Jehovah among us, or not?'

The earliest northern version (E), written 450 years after Moses, has a story which is connected with the place Meribah.

Meribah. Exodus 17^{1}. And there was no water for the people to drink. 2. *And* the people strove with Moses, and said, 'Give us water that we may drink.' And Moses said unto them, 'Why strive ye with me?' 4. And Moses cried unto Jehovah, saying, 'What shall I do unto this people? they be almost ready to stone me.' 5. And Jehovah said unto Moses, 'Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.' And Moses did so in the sight of the elders of Israel. 7. And (*he called the name of the place*) Meribah, because of the striving of the children of Israel.

Sudden death.

A tradition exists in one of **the earliest versions** (E), written 450 years after Moses, which shews how death by lightning has in course of a few centuries become miraculous.

Taberah. Numbers 11^{1-3}. And the people were as *those who murmur at misfortune* in the ears of Jehovah: and when Jehovah heard it, his anger was kindled; and the fire of Jehovah burnt among them, and devoured in the uttermost part of the camp. And the people cried unto Moses; and Moses prayed unto Jehovah, and the fire abated. And the name of that place was called Taberah: because the fire of Jehovah burnt among them.

Fight with Amalek.

That the entry of a fresh band of people into the wilderness occasioned fighting with those already there is to be expected. The **earliest northern version** (E), 450 years after such a fight, gives an account of such a conflict, which is stated to have been a sequel to the

incident at Meribah (*q.v.*). Wells were a continual source of trouble, and the story of Meribah might reasonably be held to cloak the appropriation of a well of water by the Israelites, which was followed by a struggle with the Amalekites who claimed it. The foundation of the story is historical, but the details are legendary and shew how popular fancy has grown round an ordinary experience in the desert.

Exodus 17^{8-16}. *And* Amalek came, and fought with Israel in Rephidim. And Moses said unto Joshua, 'Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.' So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua *prostrated* Amalek and his people *without quarter*. And Jehovah said unto Moses, 'Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven.' And Moses built an altar, and called the name of it Jehovah-nissi: and he said, 'Jehovah hath sworn: Jehovah will have war with Amalek from generation to generation.'

A version later than the above. *Deut.* 25^{17-19}; put into the mouth of Moses.

'Remember what Amalek did unto thee by the way as ye came forth out of Egypt; how he fell on thee by the way, and smote the hindermost of thee, all that *had broken down in thy rear*, when thou wast faint and weary; and he feared not God. Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, in the land which Jehovah thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.'

CHAPTER X

AT SINAI

The mountain of God, the dwelling place of Jehovah was reached at length, and the intrepid leader addressed himself to the task of binding the people to their God. The associations of the place were in his favour, for in the thunderstorms which raged on the crest of the mount he heard the voice of God. What Moses realised at this time was that morality could not be separated from religion, that between them there was a close, an intimate connection, and that if the religion of Jehovah was to be strengthened it could only be by making it a moral as well as a ritual religion ; so on to the mount he goes to commune with Jehovah in his heart ; from this communion came the inspiration to engrave on two tables of stone the ten words by which the people should be taught the moral claims of Jehovah. From Jehovah through Moses, therefore, came those commandments which were to affect peoples in lands and climes undreamt of. So great was the impression created on generations of the chosen people by these words, that they believed that Jehovah Himself had written them and given them to His servant Moses after He had in the voice of a trumpet proclaimed them to His people.

Meanwhile the people, owing to the absence of Moses, had asked Aaron to make them a god to represent Jehovah. Aaron listened to their request and brought down on himself and the people the wrath of Moses. In his anger he broke the two tables which he afterwards rewrote. Then he turned on the people and treated them summarily. The ornaments which the people wore had to be given up, and the calf itself was ground to powder and destroyed.

Other duties pressed heavily on Moses. There were constant appeals to him for the settlement of disputes. Sinai was a sanctuary and the giving of legal decisions were sacred acts; when people came to receive such decisions they came to 'inquire of God.' The onerous nature of this duty is described for us in *Exodus*. From these legal decisions ultimately grew, 'The Book of the Covenant'; on these legal decisions were immediately based a covenant between Jehovah and his people; the covenant was made when, after sacrifices had been offered on an altar, blood was sprinkled on the altar which stood for Jehovah and the people. But relief was soon to come; for, on the suggestion of Jethro, Moses' father-in-law, seventy elders were appointed to help in the administration of justice; these heard minor causes, whilst Moses was to the people "in front of God," *i.e.* was the representative of God to them.

Outside the camp lay a tent, called the Tent of Meeting, in charge of Joshua. It was not a place of worship for the congregation but a tent where Moses held communion with Jehovah, and spake oracles which were regarded as the oracles of Jehovah. It was a simple unpretentious tent.

For nearly a year Moses and the people dwelt at the foot of the mountain. One incident shews us that even

in his own household he was not spared from trouble. Aaron openly rebelled against him, claiming equality with him as prophet, but to no purpose; Miriam supported her brother, through jealousy of Moses' wife, whom Jethro had lately brought back to him.

Thus at Sinai Moses acts as the representative of Jehovah, both in giving judgments and in proclaiming that Jehovah demanded moral obedience as well as religious devotion and observance. Thus did he distinguish Jehovah from other gods, and in the forefront of the claims of Jehovah lay this claim, "Thou shalt have none other gods before me." Other gods existed in other lands and amongst other nations, but to the Israelites there must be no other god but Jehovah, the God of their fathers, the God who had brought them out of Egypt to His own dwelling place on the mount.

Notes to Teachers.

1. *Mount Sinai.* We are by no means assured of the exact position of this mountain. It is popularly believed that it was in the Sinaitic peninsula, but this is not certain. For example, in the song of Deborah Jehovah's home is fixed in Edom, very much to the east of the Red Sea; again in *Numbers* 10^{30}, when the Israelites were about to start eastward to Kadesh, Hobab refuses to accompany them on the plea that his way to Midian, which was to the east of the Red Sea, was in a different direction from the route to Kadesh. In other words, Hobab going from Sinai to Midian was not going east, though if Sinai was where it is popularly believed it was, Hobab and the Israelites would both be going east.

Mount Sinai, wherever it was, was regarded as the dwelling place of Jehovah. In many a Psalm and in the writings of the prophets a thunderstorm is spoken of as a manifestation or Theophany of Jehovah. The poetical and dramatic language of the writers should not blind us to the facts. Dr. Sanday has expressed the position well. "The literal truth was that God spoke to the heart of Moses: the poetic truth was that He spoke in thunder and lightning from the crest of Sinai."

2. *The Ten Commandments.* Of the Commandments there are three versions, two in *Exodus* and one in *Deuteronomy*. They are not identical, because they are found in three of the different versions from which the first six Books of the O.T. were compiled. A fourth version of the Commandments was discovered in Egypt twenty years ago.

The variations in *Exodus* 20 and *Deuteronomy* are due to the editors who were concerned in their production. When these additions of the editors are removed the Commandments appear in a shortened identical form, as given in this chapter.

The question of great interest to us is, whether Moses wrote the Ten Commandments in this shortened form. We may safely say that he did write or engrave them on two tables of stone, though the difficulties are real. For example, the second forbids the making of graven images. Yet such images were held to be not illegitimate for centuries after Moses. In *Judges* there is a story of a sanctuary at Dan which had an image and a Levitical priest in charge of it; David had an image, called a teraphim, in his house; at Dan and Bethel were images the worship of which was approved. Yet as we have pointed out frequently one of the great inspirations which Moses received was to connect morality with

religion, and it was this requirement of a right heart which enabled the religion of Jehovah to triumph in Canaan. If, then, Moses demanded moral conduct from his people, we may well believe that he wrote these moral Commandments, though the Second was not accepted by, or known among all the tribes. All the tribes were not present with him at Sinai, only the tribes of Joseph, Simeon and Levi ; and later on at Kadesh the tribes of Judah united with him for a while.

In course of time it came to be believed that Jehovah Himself wrote them, and this the traditions state. That they were held sacred and of great antiquity is what the words " written with the finger of God " mean. Tradition has invested the original giving of the Ten Commandments by Moses with a wonderful symbolism, with the voice of God speaking amid thunder and lightning. But we have learnt to distinguish what actually took place from the words of the writers to whom we owe the versions in *Exodus* and *Deuteronomy*, etc.

The Ten Commandments are known by other names. We use the word Decalogue, but in the O.T. we find " The Ten Words," " The Testimony," and " The Covenant." The two tables were placed in the Ark, hence the title " the ark of the covenant."

3. *The Ten Ritual Commandments.* In *Exodus* 34 are to be found Ten Commandments which are ritual and not moral like the Ten Commandments of *Exodus* 20. These ritual commandments form part of the earliest southern version. In this chapter 34, when we read it as a whole, we are told that the tables were written a second time to replace the tables broken by Moses, and also that a covenant was made.

As a matter of fact, however, this chapter, as it was originally written, did not give a description of the

rewriting of the two tables, but gave a second version of the first writing of ten commandments. It is in this form that we have given it on pp. 234–5; and, as an example of scientific methods of studying the O.T., the reasons for so doing are now stated. Let us omit the ten ritual words and the description of the character of God, which do not affect the argument, and consider the rest of the chapter; in the verses given below certain passages are in italics, and our argument will aim at shewing that these passages were inserted into the original narrative from another source.

1. And Jehovah said unto Moses, 'Hew thee two tables of stone *like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest.*

2. And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount. 3. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.'

4. And he hewed two tables of stone *like unto the first*; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone.

5. And Jehovah descended in the cloud, and he stood with him there, and called upon the name of Jehovah.

10. And he said, 'Behold I make a covenant'. . .

27. And Jehovah said unto Moses, 'Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.'

28. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

If the words not in italics are read it will be seen that they describe not a second but a first giving of the Commandments and the first making of a covenant. Why should the words in italics be considered a

intrusion and be held to be part of another version? For these reasons. (1) In v. 1 as it stands, it is said that Jehovah Himself will write upon the tables; in vv. 27, 28 there is a contradiction, for Jehovah orders Moses to write and Moses did write upon the tables. If v. 1 is read without the italicised passage it agrees with vv. 27 and 28. (2) The words written, by whomsoever it was done, on these tables are in v. 1 said to be the words of the original tables, namely the Ten Commandments of *Exodus* 20; but in vv. 27 and 28 they are altogether different and are the 'words' spoken just before v. 28. If vv. 1–4 should stand as a whole they ought to be followed by the ten moral commandments of *Exodus* 20, and not, as they are, by commandments of a different kind. (3) In vv. 10 and 27 a covenant is mentioned, but we are not told that it was a covenant 'like unto the first'; clearly the chapter does not mention a renewing of a covenant. This is right, for there cannot be a renewing of a covenant between Jehovah and the same people; a covenant once made cannot be renewed; if it is broken, what is required is not a new covenant but repentance and amendment of life. Compare our own baptismal covenant; we cannot be baptised twice nor can the baptismal covenant be twice made; if we break our baptismal covenant we do not make another covenant at a second baptism by water, but we are expected to repent and amend our mode of life.

Hence we conclude that the compiler of *Exodus* inserted the italicised words into an account of a first writing of 'ten words' and of the making of a covenant. Where did he get the words in italics from? From the version which included the moral commandments of *Exodus* 20, for in this version it is Jehovah who Himself

is said to have written the first tables; in it was described the breaking of the first tables in connection with the worship of the Golden Calf; in it, therefore, was an account of the rewriting of the tables of stone, but the compiler did not preserve the whole of this account but chose the words in italics and inserted them into the original version of *Exodus* 34

Why did the compiler do this? He had before him two accounts of the writing on two tables of stone, one from the earliest southern version (J), the other from the earliest northern version (E). He had already in *Exodus* 20 given us the latter and he wished to find room for the former. To do so he altered the tone of the former by inserting the words in italics from the latter version, and what was originally a parallel account of the writing of the tables became by the insertion a sequel to the other. *Exodus* 34, which was originally a parallel account to *Exodus* 20, became by the insertion of the words in italics a sequel to *Exodus* 20.

This discovery would not have been made if the compiler had been more careful. He started compiling his joint account with great care; but towards the close he became careless. He overlooked the fact that in vv. 1-4 he had now made out that Jehovah would write again on two new tables of stone what He had written on the first tables; in the rest of the chapter he failed to keep up this new position, particularly in the concluding verses of the chapter. Towards the close of the chapter he made no alteration in what he found in the original narrative. Had he altered vv. 27 and 28, as he had done vv. 1-4, we might not have made the discovery.

4. *Visiting the sins of the fathers on the children.* It is pathetically true that these words have seized on the

imagination of children as an expression of the terrible character of God. It is true too that through natural causes, or through the influence of the herd instinct in social life, the evils done by parents react on their children ; but the impression left on children's minds is that it is God Himself who always must and will punish children for the misdeeds of their parents. This is a baneful impression, and it acts in other ways on children, who believe that if a child sins God will punish his parents for it. Care should therefore be taken in explaining this passage when the Commandments are taught ; the Jews believed it even at the time the editor added the passage, but no one to-day can teach it in the sense above stated. To us it may be said to mean that a kind act is more beneficial than an unkind act, that a life of holiness is more beneficial than a life of sin ; but this is clearly an explanation which does not get over the difficulty of the passage. The Jews, however, did not leave it unquestioned for long ; they came to doubt it in time. After Jerusalem was captured by the Babylonians they asked should the people suffer for the sins of their fathers ? Their fathers had eaten sour grapes, but should the children's teeth be set on edge ? We on our part not only hesitate to accept the principle that God does punish the children of those who persistently hate Him, but we go further and say that the sinner alone is made by God to bear the consequences of his own sin. Heredity might continue in children the consequences of the sins of the parents, society might visit on children the misdeeds of parents, but we cannot identify hereditary taints or acts of society with the acts of a living and merciful and just God. " Who did sin, this man or his parents that he was born blind," asked our Lord. And His answer was, " Neither

did this man sin nor his parents," but it is to the glory of God. If the words just referred to in the Second Commandment are a principle by which God acts, what hope would there be for the children and grandchildren of parents who have persistently hated God?

5. *The Golden Calf.* Why is it that though one calf only was made, the writers speak of "calves"? The explanation is simple. When the stories were committed to writing the writers could not restrain their anger at the worship of the two calves at Dan and Bethel, which was being carried out in the northern kingdom. Hence, into the incident of the Golden Calf, they introduced references to "calves" and "gods" in order to make a covert hit at the calves set up in the kingdom of Jeroboam, which took people away from worship at the Temple in Jerusalem.

One other point should be noticed. The only priest in authority and recognised as leader was Moses. Aaron is openly rebuked by Moses. This one instance will shew that the latest version, which speaks of Aaron as high priest, attended by bodies of Aaronic priests, is quite wrong.

6. *The Book of the Covenant.* The Covenant made by Moses between Jehovah and the people was based not on the Ten Commandments but on "the book of the Covenant." This book was put together only when the Israelites were settled in Canaan and leading an agricultural life. The nucleus of the book is however Mosaic, that is, it includes much that is due to the moral and religious teaching of Moses. On this Mosaic nucleus a covenant was made, and in days to come the promulgation of a code of laws was popularly ascribed to Jehovah. A covenant was made at Mount Sinai; we cannot doubt that. The method was as

follows. An altar was set up, and on it oxen were sacrificed ; half the blood was thrown on the altar and half on the people, the altar representing Jehovah ; the blood therefore joined Jehovah with His people and the covenant was ratified.

In the arrangement of events in *Exodus* the Theophany, followed by the Ten Commandments, was placed as an Introduction to the Covenant, a later event, through their common association with Moses.

7. *The Tabernacle.* In *O.T.S.*, pp. 35-37, 42-53, sufficient has been stated to prove that the only tent in use as a sanctuary in the wilderness was a simple tent with Joshua in charge. The gorgeous Tabernacle, with its wonderful vestments and furniture and priests, is a fiction of the imagination, and is solely due to the writers of the latest version who lived 750 years after Moses.

Some reference to this subject should be made in teaching, but there is no need for spending weeks in elaborate construction of this great Tabernacle or in detailed instruction on its different parts and equipment. The writer throws back to the past what he knew was in the great Temple in Jerusalem.

The giving of the Law.

The earliest northern version (E), written 450 years after the event, is here given first. The hopes of Moses when he undertook the task of rescuing the Israelites from bondage were fulfilled ; he had brought them to the mount of God. But now began his greater work of consolidating them into a unity, of laying a firm foundation which would assure the supremacy of Jehovah for ever. Inspired by God, he saw that if religion was to be a strong controlling force in the lives of Jehovah's worshippers, more was needed than the mere practice of

worship and ritual observances; he saw that a moral life should be an essential part of religion. Our Lord in His Sermon on the Mount declared the same principle in the Beatitudes, and here many centuries before Him was Moses preparing the way for Him on the mount of God. No human agency could have inspired the prophet of Jehovah as he interpreted the mind of God to the thought of his age in words breathing the spirit of the age, but uplifting them and ennobling them by their purity and lofty tone.

He first declares to the people the ten short moral Commandments, after they had sanctified themselves; then, accompanied by Joshua, he goes up to the mount and engraves the words on two tables of stone. In his absence, Aaron, instigated by the people, makes a Golden Calf to represent Jehovah, and, as they were worshipping it, Moses returns and in his anger breaks the two tables of stone, but shortly afterwards re-engraves the words on new tables.

The writer first describes in symbolic language how the mountain trembled owing to a thunderstorm as Moses spoke the 'ten words,' and that as he was speaking God kept answering him in the thunder, which sounded like the voice of the trumpet. So sacred were these ten words that the writer attributes their writing, not to Moses, but to Jehovah Himself.

Some time after Moses had declared the 'ten words' he made a covenant between Jehovah and the people on the basis of some directions given by him; these directions were later included in a 'Book of the Covenant,' which was not written till after the Israelites settled in Canaan and practised agriculture. The book was known to the writer of this version, and he makes out that the covenant was based not only on certain directions in

the book but on the whole book. The making of the covenant describes an ancient ritual; an altar is built and blood is sprinkled on the altar, representing Jehovah, and on the people. The writer also makes out that the covenant was made at the time of the giving of the Ten Commandments; he ante-dates the covenant in order to make it follow the giving of the Decalogue. The directions on which the covenant was made belong to a later period, when Moses had begun to give legal decisions on cases submitted to him.

The Theophany. Exodus 19.

2. And there Israel camped before the mount. 3. And Moses went up unto God. 10. And Jehovah said unto Moses 'Go unto the people, and sanctify them today and tomorrow, 11. and let them wash their garments, and be ready against the third day.' 14. And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. 15. And he said unto the people, 'Be ready against the third day: come not near a woman.' 16. And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a *dense* cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 19. And the voice of the trumpet waxed louder and louder; Moses *kept speaking*, and God *kept answering* him with a voice.

The Decalogue. Exodus 20.

1. And God spake all these words, saying,
2. 'I am Jehovah thy God,
3. Thou shalt have none other gods before me.
4. Thou shalt not make unto thee a graven image.
7. Thou shalt not take the name of Jehovah thy God in vain;
8. Remember the sabbath day, to keep it holy.
12. Honour thy father and thy mother:

13. Thou shalt do no murder.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbour.
17. Thou shalt not covet thy neighbour's house.'
18. And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and the people *were afraid and* trembled, and stood afar off. 19. And they said unto Moses, 'Speak thou with us, and we will hear: but let not God speak with us, lest we die.' 20. And Moses said unto the people, 'Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.' 21. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

The Book of the Covenant. *Exodus* 20^{22}–23^{33}.

22. And Jehovah said unto Moses. . . .
(The words spoken follow and are concluded in 23^{33}).

The Covenant. *Exodus* 24.

3. And Moses came and told the people all the words of Jehovah, and all the people answered with one voice, and said, 'All the words which Jehovah hath spoken will we do.' 4. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. 5. And he sent *the* young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto Jehovah. 6. And Moses took half of the blood, and put it in basons; and half of the blood he *tossed* on the altar. 7. And he took the book of the covenant, and read in the audience of the people: and they said, 'All that Jehovah hath spoken will we do, and be obedient.' 8. And Moses took the blood, and *tossed* it on the people, and said, 'Behold the blood of the covenant, which Jehovah hath made with you *upon* all these words.'

The Decalogue is written. *Exodus* 24.

12. And Jehovah said unto Moses, 'Come up to me into the mount, and be there: and I will give thee the tables of stone,

which I have written, *to direct them*.' 13. And Moses rose up, and Joshua his minister: and Moses went up into the mount of God. 14. And he said unto the elders, 'Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath a cause, let him come near unto them.' 15. And Moses went up into the mount, 18. and Moses was in the mount forty days and forty nights.

The Golden Calf. Exodus 32 and 33.

1. And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, 'Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.' 2. And Aaron said unto them, 'Break off the golden rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.' 3. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. 4. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' 5. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, 'Tomorrow shall be a feast to Jehovah.' 6. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. 7. And Jehovah spake unto Moses, 'Go, get thee down; for the people, which thou broughtest up out of the land of Egypt, have corrupted themselves: 8. they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt".' 15. And Moses turned, and went down from the mount, with the two tables in his hand; tables that were written on both their sides; on the one side and on the other were they written. 16. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 17. And when Joshua heard the noise of the people as they shouted, he said unto Moses, 'There is a noise of war in the camp.' 18. And he said, 'It is not the voice

of them that shout for mastery, neither is it the voice of them that cry for being overcome : but the noise of them that sing do I hear.' 19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 20. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. 21. And Moses said unto Aaron, 'What did this people unto thee, that thou hast brought a great sin upon them?' 22. And Aaron said, 'Let not the anger of my lord wax hot : thou knowest the people, that they are set on evil. 23. For they said unto me, "Make us gods, which shall go before us : for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." 24. And I said unto them, "Whosever hath any gold, let them break it off"; so they gave it me : and I cast it into the fire, and there came out this calf.' 35. And Jehovah smote the people, because they made the calf, which Aaron made. 33^5. And Jehovah said unto Moses, 'Say unto the children of Israel, "put off thy ornaments from thee, that I may know what to do unto thee".' 6. And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

The tables rewritten. Fragments only retained in *Exodus* $34^{1, 4}$.

'Like unto the first : and I will write upon the tables the words that were on the first tables, which thou breakest . . . like unto the first. . . .'

The earliest southern version (J), fifty years earlier than the above.

Here this writer tells us that Moses went up the sacred mountain, and called upon the name of Jehovah, that is, worshipped Him. Then that Moses engraved on two tables of stone ten words ; these ten words are not the same as those of the version given above ; they are here of a ritual character. On the basis of these ten

ritual words a covenant is made between Jehovah and the people.

The writer first describes in his own language and style that the mountain was sacred, so sacred that no one dare go up it without risk to life, that the mountain was often covered with a thick cloud and was the scene of thunderstorms, that the thunder resembled the blast of a ram's horn, as distinct from that of a trumpet; he ends by describing a sacrificial feast on the mount, the partakers of which were held to eat and drink in the presence of God.

The Theophany. Exodus 19.

3. And Jehovah called unto him out of the mountain, saying, 'Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *special possession* unto me from among all peoples: for all the earth is mine: 6. and ye shall be unto me a kingdom of priests, and an holy nation." These are the words which thou shalt speak unto the children of Israel.' 7. And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. 8. And all the people answered together, and said, 'All that Jehovah hath spoken we will do.' And Moses reported the words of the people unto Jehovah. 9. And Jehovah said unto Moses, 'Lo, I *am coming* unto thee in a thick cloud, that the people may hear when I speak with thee, and may believe thee also for ever: 11. for the third day Jehovah will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, "Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13. no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the *ram's horn* soundeth long, they *may* come up *into* the mount".' 18. And mount Sinai was

altogether on smoke, because Jehovah descended upon it in fire : and the smoke thereof ascended as the smoke of a *kiln*, and the whole mount quaked greatly. 20. And Jehovah came down upon mount Sinai, to the top of the mount : and Jehovah called Moses to the top of the mount ; and Moses went up. 21. And Jehovah said unto Moses, ' Go down, charge the people, lest they break through unto Jehovah to gaze, and many of them perish. 22. And let the priests also, which come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them.'

The Two Tables of Stone and the Covenant. Exodus 34.

1. And Jehovah said unto Moses, ' Hew thee two tables of stone, 2. And be ready by the morning, and come up in the morning unto mount Sinai, and *station* thyself there *for* me on the top of the mount. 3. And no man shall come up with thee, neither let any man be seen throughout all the mount ; neither let the flocks nor herds feed before that mount.' 4. And he hewed two tables of stone, and rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone. 5. And Jehovah descended in the cloud, and *he took his stand* with him there, and *called upon Jehovah by name*. 10. And he said, ' Behold I make a covenant.

I. 14. Thou shalt worship no other god : for Jehovah, whose name is Jealous, is a jealous God :

II. 17. Thou shalt make thee no molten gods.

III. 18. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread.

IV. 19. All that openeth the womb is mine ; and all the cattle that is male, the firstlings of ox and sheep. 20. And the firstling of an ass thou shalt redeem with a lamb : and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before thee empty.

V. 21. Six days thou shalt work, but on the seventh day thou shalt rest : in plowing time and in harvest thou shalt rest.

VI. 22. And thou shalt observe the feast of weeks, even of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

VII. 23. Three times in the year shall all thy males appear before the Lord Jehovah, the God of Israel.

VIII. 25. Thou shalt not offer the blood of my sacrifice with leavened bread ;

IX. 26a. The first of the firstfruits of thy ground thou shalt bring unto the house of Jehovah thy God.

X. 26b. Thou shalt not seethe a kid in its mother's milk.'

27. And Jehovah said unto Moses, ' Write thou these words : for after the tenor of these words I have made a covenant with thee and with Israel.' 28. And he was there with Jehovah forty days and forty nights ; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

The vision of Jehovah. Exodus 24.

1. And he said unto Moses, ' Come up unto Jehovah, thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel ; and worship ye afar off : 2. and Moses alone shall come near unto Jehovah ; but they shall not come near ; neither shall the people go up with him.' 9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel : 10. and they saw the God of Israel ; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. 11. And upon the nobles of the children of Israel, he *put* not *forth* his hand : and they beheld God, and did eat and drink.

The latest version (P), 750 years after Moses.

The writer here speaks of "the two tables of the testimony," and throws back into the past what he had seen in the Temple, for he states that Jehovah gave Moses instructions for making a gorgeous Tabernacle which corresponded to the sacred part of the Temple. This wonderful Tabernacle was a fiction, for the only sanctuary possessed by the wandering Israelites was a simple tent. He also compares the lightning on the mountain to Jehovah, and finally speaks of the spiritual exaltation of Moses which was reflected in his face.

The Theophany. *Exodus* 24^{15}.

And the cloud covered the mount. 16. And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days : and the seventh day he called unto Moses out of the midst of the cloud. 17. And the appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up into the mount.

Instructions of God. *Exodus* $25\text{-}31^{17}$.

And Jehovah spake unto Moses, saying . . . .

(The instructions relate to the building and equipment of a sanctuary and to the vestments of the priests and the consecration of the priesthood.)

31^{18}. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony.

The veil of Moses. *Exodus* 34^{29-33}.

And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone ; and they were afraid to come nigh him. And Moses called unto them ; and Aaron and all the rulers of the congregation returned unto him : and Moses spake to them. And afterward all the children of Israel came nigh : and he gave them in commandment all that Jehovah had spoken with him in mount Sinai. And when Moses had done speaking with them, he put a veil on his face.

[Note by Editor, who tries to explain the obscure reference to the veil.

34. But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out ; and he came out, and spake unto the children of Israel that which he was commanded ; 35. and the children of Israel saw the face of Moses, that the skin of Moses' face shone : and Moses put the veil upon his face again, until he went in to speak with him.]

The Instructions executed. Exodus 35-40.

Incidents connected with the Tent.

Outside the camp was the Tent of Meeting, in charge of Joshua, where Moses held communion with Jehovah. It is to this simple unpretentious tent that seventy elders are summoned that they may receive a gift of 'prophecy,' not prophecy in its fullest sense but in its earliest form, a temporary spirit of ecstasy and fervour, like that which came upon Saul and Elisha. At the time this story was written it was believed that this ecstasy was sent by Jehovah, and that it was possible to take spirit from one highly spiritualised and bestow it on others. These elders had been appointed by Moses, on the advice of Jethro his father-in-law, to help him in the administration of justice. Judgments in earliest times were held to be sacred acts; hence when people came to receive legal decisions they were said to come 'to inquire of God.' Moses' legal decisions are therefore the decisions of Jehovah; he was to the people 'in front of God,' that is, he was the representative of God to them.

At this tent too the exclusive claim of Moses to be a prophet is vindicated against Aaron, who claimed equality with him, and against Miriam, who, through jealousy of Moses' wife, who had lately rejoined him, made common cause with Aaron. Miriam alone is punished with leprosy, and this punishment is the traditional explanation of a skin disease of a temporary kind which afflicted her.

The incidents immediately following are from the **earliest northern version** (E), written 450 years after Moses, and took place after the giving of the law on Mount Sinai.

The Tent of Meeting. *Exodus* 33^{7-11}.

Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one which sought Jehovah went out unto the tent of meeting, which was without the camp. And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. And it came to pass, when Moses entered unto the Tent, the pillar of cloud descended, and stood at the door of the Tent: and Jehovah spake with Moses. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door. And Jehovah *would speak* unto Moses face to face, as a man speaketh unto his friend. And he *would turn* again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

The Institution of Seventy Elders. *Exodus* $18^{1, 5-27}$.

Now Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God: and he said unto Moses, 'I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.' And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father in law all that Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, all the *weariness* that had come upon them by the way, and how Jehovah delivered them. And Jethro rejoiced for all the goodness which Jehovah had done to Israel, in that he had delivered them out of the hand of the Egyptians. And Jethro said, 'Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods: yea, in the thing wherein they dealt proudly against them.' And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron

came, and all the elders of Israel, to eat bread with Moses' father in law before God. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, 'What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?' And Moses said unto his father in law, 'Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and his *directions*. And Moses father in law said unto him, 'The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou *to* the people *in front of God*, and bring thou the causes unto God: and *warn* them *of* the statutes and the *directions*, and *make* them *to know* the way wherein they *should* walk, and the work that they *should* do. Moreover thou shalt provide out of all the people *capable* men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people aslo shall go to their place in peace.' So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.

The Enduement of the Elders. *Numbers* 11.

16. And Jehovah said unto Moses, 'Gather unto me seventy men of the elders of Israel, whom thou knowest to be the

elders of the people, and *their* officers ; and bring them unto the tent of meeting, that they may stand there with thee. 17. And I will come down and talk with thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.' 24. And he gathered seventy men of the elders of the people, and set them round about the Tent. 25. And Jehovah came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders : and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more. 26. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad : and the spirit rested upon them ; and they were of them that were *registered* (*as elders*), but had not gone out unto the Tent : and they prophesied in the camp. 27. And there ran a young man, and told Moses, and said, ' Eldad and Medad do prophesy in the camp.' 28. And Joshua the son of Nun, the minister of Moses, *from his youth*, answered and said, ' My lord Moses, forbid them.' 29. And Moses said unto him, ' Art thou jealous for my sake ? would God that all Jehovah's people were prophets, that Jehovah would put his spirit upon them ! ' 30. And Moses gat him into the camp, he and the elders of Israel.

Aaron and Miriam revolt. *Numbers* 12^{1-15}.

And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married : for he had married a Cushite woman. And they said, ' Hath Jehovah indeed spoken only with Moses ? hath he not spoken also with us ? ' And Jehovah heard it. Now the man Moses was very *humble*, above all the men which were upon the face of the earth. And Jehovah spake suddenly unto Moses, and unto Aaron, and unto Miriam, ' Come out ye three unto the tent of meeting.' And they three came out. And Jehovah came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam : and they both came forth. And he said, ' Hear now my words : if there be a prophet among you, I will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so ; he is faithful in all mine house : with him will I speak mouth to mouth, even

manifestly, and not in *riddles* ; and the form of Jehovah shall he behold : wherefore then were ye not afraid to speak against my servant, against Moses ? ' And the anger of Jehovah was kindled against them ; and he departed. And the cloud removed from over the Tent ; and, behold, Miriam was leprous, as white as snow : and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, ' Oh, my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.' And Moses cried unto Jehovah, saying ' Heal her, O God, I beseech thee.' And Jehovah said unto Moses, ' If her father had but spit in her face, should she not be ashamed seven days ? let her be shut up without the camp seven days, and after that she shall be brought in again.' And Miriam was shut up without the camp seven days : and the people journeyed not till Miriam was brought in again.

The earliest southern version (J), 400 years after Moses.

This version describes other incidents. In the stories above, the departure of the Israelites was imminent. Here a serious revolt against Moses is described, and Moses decides that the pilgrimage should be renewed. The cause of the revolt is not stated ; it is not connected with the incident of the Golden Calf, though this story immediately precedes it in *Exodus*. The Levites remain loyal, and as a reward they are asked to fill their hand with sacrifices, that is, to consecrate themselves that they may be installed as priests. Moses in great anxiety feels that he would rather die than let the people be unforgiven ; he wonders whether Jehovah would go with them, and after a prolonged spiritual struggle is convinced that Jehovah will do so, that though the people had persistently rebelled against Jehovah, yet Moses himself has not lost favour with his God.

This version describes the above as follows.

The loyalty of the Levites. *Exodus* 32^{25-34}.

And when Moses saw that the people were broken loose ; for Aaron had let them loose for a derision among *them that rose up against them* : then Moses stood in the gate of the camp, and said, ' *Who* is for Jehovah ? *To* me ! ' And all the sons of Levi gathered themselves together unto him. And he said unto them, ' Thus saith Jehovah, the God of Israel, " Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour ".' And the sons of Levi did according to the word of Moses : and there fell of the people that day about three thousand men. And Moses said, ' *Fill your hand* today to Jehovah, *for* every man *is* against his son and against his brother : that he may bestow upon you a blessing this day.' And it came to pass on the morrow, that Moses said unto the people, ' Ye have sinned a great sin : and now I will go up unto Jehovah ; peradventure I shall make *propitiation* for your sin.' And Moses returned unto Jehovah, and said, ' Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin— ; and if not, blot me, I pray thee, out of thy book which thou hast written.' And Jehovah said unto Moses, ' Whosoever hath sinned against me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee : behold, mine angel shall go before thee : nevertheless in the day when I visit, I will visit their sin upon them.'

The sequel to the revolt. *Exodus* 33^{1-3}.

And Jehovah spake unto Moses, ' Depart, go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, " Unto thy seed will I give it " : and I will send an angel before thee ; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite : unto a land flowing with milk and honey : for I will not go up in the midst of thee ; for thou art a stiffnecked people : lest I consume thee in the way.' *Num.* 11^{10}. And Moses was displeased. 11. And Moses said unto Jehovah, ' Wherefore hast thou evil entreated thy

servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? 12. *Was it* I *that* conceived all this people ? *was it* I *that gave them birth*, that thou shouldest say unto me, " Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which thou swearest unto their fathers ? " 14. I am not able to bear all this people alone, because it is too heavy for me. 15. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight : and let me not *experience* my *trouble*.' *Exodus* 33^{12-17}. And Moses said unto Jehovah, ' See, thou sayest unto me, " Bring up this people," and thou hast not let me know whom thou wilt send with me. Yet thou hast said, " I know thee by name, and thou hast also found grace in my sight." Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy ways, that I may know thee, to the end that I may find grace in thy sight : and consider that this nation is thy people.' And he said, ' My presence shall go with thee, and I will give thee rest.' And he said unto him, ' If thy presence go not with me, carry us not up hence. For wherein now shall it be known that I have found grace in thy sight, I and thy people ? is it not in that thou goest with us, so that we be separated, I and thy people, from all the people that are upon the face of the earth ? ' And Jehovah said unto Moses, ' I will do this thing also that thou hast spoken : for thou hast found grace in my sight, and I know thee by name.'

Jehovah's character proclaimed. *Exodus* 33^{18-23}.

And he said, ' Shew me, I pray thee, thy glory.' And he said, ' I will make all my *goodliness* pass before thee, and will proclaim the name of Jehovah before thee ; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.' And he said, ' Thou canst not see my face : for man shall not see me and live.' And Jehovah said, ' Behold, there is a place by me, and thou shalt *station thyself* upon the rock : and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by : and I will take away mine hand, and thou shalt see my back : but my face shall not be seen.'

The departure from Sinai.

Moses, being assured of God's presence with His people, sets forward to Kadesh. The ark, the construction of which is not extant in the earliest versions, goes before them. It is the visible sign of the presence of Jehovah. Jehovah thus goes before His people; He is the God of War.

Numbers 10^{33-36}. And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them, to seek out a resting place for them. And the cloud of Jehovah was over them by day, when they set forward from the camp. And it came to pass, when the ark set forward, that Moses said, 'Rise up, Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.' And when it rested, he said, 'Return, Jehovah, unto the *myriads* of the thousands of Israel.'

The latest version (P), 750 years later, gives an event which is said to have occurred on the way. It is a legend which circulated among the priests, to teach them that the law of sacrificial ritual should be observed in every detail. *Leviticus* 10^{1-5}.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. Then Moses said unto Aaron, 'This is it that Jehovah spake, saying, "I will be sanctified in them that come nigh me, and before all the people I will be glorified".' And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, 'Draw near, carry your brethren from before the sanctuary out of the camp.' So they drew near, and carried them in their coats out of the camp: as Moses had said.

CHAPTER XI

AT KADESH AND ON THE WAY

On arrival at Kadesh spies were sent out to explore the territory north of Kadesh, known as Negeb or 'The South.' They could not go further than Hebron for a line of fortresses barred the way. They reported that the land was fruitful but fortified. This threw the people into a panic and they revolted. 'Let us make a captain and let us return to Egypt.' The revolt was crushed, but it revealed to Moses the unfitness of these people to undertake a conquest; Jehovah and His mighty works and great protection seemed so easily forgotten; it might take him a generation to train them in the art of war and in fidelity to Jehovah; he himself might not live to see the fruition of his labours, but it was necessary to call a long halt. This decision was communicated to the people, and it was followed by further revolts; Dathan and Abiram on the one hand led a party against Moses in his capacity of civil leader, whilst on the other hand, Korah led another party against Moses as religious head. Both revolts were summarily dealt with and the rebels punished with death.

Now at Kadesh, which was the place of a sanctuary and had its own springs and pools, there dwelt other Israelite tribes, in particular, the tribe of Judah to whom

the Calebites had attached themselves. They took advantage of the knowledge gained by the spies, marched out of Kadesh and found a new home in the district in Canaan, south of the chain of fortresses. This action of Judah shews us how Judah always kept its life separate from that of other tribes, and why even the union of all the tribes effected by David was only temporary. With Judah went the tribes of Simeon and the main body of the Levites. The Ark, however, was with Moses, and with it remained those Levites who were its special priests.

We do not know how many years were spent at Kadesh, but when Moses judged the time was ripe he gave the order to advance. Permission to pass through Edom was flatly refused, for the Edomites were ever jealous of the Israelites, as we learn from the tribal history involved in the stories of Jacob and Esau ; this refusal meant a longer route and compelled the Israelites to march east, then turn north, skirting the borders of Edom, into Moab. On the way they suffered from the fiery bites of venomous serpents at a time when much impatience was being manifested, and when they reached Moab they encountered hostility from Balak its king. This hostility was shewn in a way very usual in those days ; Balak had sent for Balaam, a magician, to curse the Israelites, but to his great annoyance Balaam blessed them. In later days many versions of this blessing were current in poetical forms, containing references to the greatness of King David who had finally subdued Moab.

At last the fugitives from Egypt came within sight of the Promised Land, and on a mountain whence his last gaze beheld the land which he was not privileged to enter, Moses died. There on that mountain Moses

was buried. His greatness lived after him ; he was a man beyond his contemporaries in intellectual gifts, spiritual power and discernment, in administration ; he laid the foundations of law and justice and order. His faith in Jehovah was sublime ; he foresaw the trend of civilisation ; he foresaw the troublous times ahead of his own people, but with rare gift he was able to give them a living, all-embracing conception of Jehovah and of His rule in history to guide them successfully through future conflicts. This great contribution he made even whilst he believed in many respects as others believed in his day ; other gods than Jehovah existed, but there was no God like Jehovah, who was superior to all gods ; other gods could not sustain hope as Jehovah did, who enabled him to fight down despair and depression in himself, panic and rebellion in his people ; other gods did not demand what Jehovah did, the claims of morality which were an essential part of religion ; other gods along with Jehovah were alike to be dreaded for they were terrible in punishment, but Jehovah alone demanded a pure heart and mind ; other gods like Jehovah fought for their peoples in war, but Jehovah would go with His people to undertake the conquest of the territory ruled over by other deities. Hence Moses was the representative of Jehovah to His people, but he was more than the mouthpiece of Jehovah in matters of religion. He was also the representative of Jehovah in the domain of law ; he laid the foundations of civil and criminal codes of law by his judgments and legal decisions, and on the basis of these decisions he bound the Israelites to Jehovah by a covenant. And lastly, Moses was the representative of Jehovah, the God of war, for he trained a body of fugitive slaves into a disciplined army, and by his self denial and self effacement he gave

up Canaan that his people might find it and find there a home for Jehovah to dwell in.

The Mission of the Spies.

After the arrival at Kadesh, spies were sent out to Canaan to report; as a result an attempt is made to enter Canaan from the south, but it is unsuccessful.

The earlier story is a combination of the earliest northern and southern versions (JE); the later story gives a different tradition, particularly in regard to the condition of Canaan and the position of Joshua. These stories, based on the historical unsuccessful attempt to enter Canaan, were meant to explain the long delay of the Israelites in entering the Promised Land.

The earliest combined version (JE), written 350 years later.

The spies go only as far as Hebron by the route which traversed 'the South.' They report that the land is fruitful but strongly fortified and occupied by mighty men. The people despair, but are encouraged to go on by Caleb, one of the spies. His faithfulness is rewarded by Moses. An unsuccessful attempt is then made to enter Canaan, against the advice of Moses, who had decided that the time for an advance had not arrived; both in their religious outlook and in the art of fighting they needed further training.

The compiler's version is as follows. *Numbers* 13 and 14.

(*And Moses chose out Spies, Caleb and eleven men with him*), 13^{17}. and said unto them '*Go up now unto* the South, into the mountains: 18. and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, whether they be few or many: 19. and what the land is that they dwell

in, whether it be good or bad ; and what cities they be that they dwell in, whether in camps, or in strong holds ; 20. and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land.' Now the time was the time of the first ripe grapes. 22. And they went up *into* the South and came unto Hebron ; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) 23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two ; and they brought also of the pomegranates, and of the figs. 24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence. 25. And they returned 26. to Kadesh ; and brought back word unto them, and shewed them the fruit of the land. 27. And they told him, and said, ' We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it. 28. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great : and moreover we saw the children of Anak there. 29. Amalek dwelleth in the land of the South : and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains : and the Canaanite dwelleth by the sea, and along by the side of Jordan.' 14^{1}. And the people wept that night. 3. (*and said*) ' Wherefore *is* Jehovah *about to* bring us unto this land, to fall by the sword ? Our wives and our little ones shall be a prey : were it not better for us to return into Egypt ? ' 4. And they said one to another, ' Let us make a captain, and let us return into Egypt.' 13^{30}. And Caleb stilled the people before Moses, and said, ' Let us go up at once, and possess it : for we *shall certainly* overcome it. 14^{8-9}. If Jehovah delight in us, then he will bring us into this land, and give it unto us ; a land which floweth with milk and honey. Only rebel not against Jehovah, neither fear ye the people of the land ; for they are *our* bread : their defence is removed from over them, and Jehovah is with us : fear them not.' 13^{31}. But the men that went up with him said, ' We be not able to go up against the people ; for they are stronger than we. 32. And all the people that we saw in it are men of great stature. 33. And there we saw the Nephilim, and we were in our own sight as grasshoppers, and so we were in their sight.'

14[11]. And Jehovah said unto Moses, 'How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them?' 13. And Moses said unto Jehovah, 19. 'Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people, from Egypt even until now.' 20. And Jehovah said, 'I have pardoned according to thy word: 21. but in very deed, as I live, and as all the earth shall be filled with the glory of Jehovah; 22. because all those men which have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice; 23. surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it. 31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. 24. But my servant Caleb, because he had another spirit with him, and had followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it: 25. tomorrow turn ye, and get you into the wilderness by the way to the Red Sea.'

39. And Moses told these words unto all the children of Israel: and the people mourned greatly. 40. And they rose up early in the morning, and gat them up to the top of the mountain, saying, 'Lo, we be here, and will go up unto the place, which Jehovah hath promised: for we have sinned.' 41. And Moses said, 'Wherefore now do ye transgress the commandment of Jehovah, seeing it shall not prosper? 42. Go not up, for Jehovah is not among you; that ye be not smitten down before your enemies. 43. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following Jehovah, therefore Jehovah will not be with you.' 44. But they presumed to go up to the top of the mountain: nevertheless the ark of Jehovah, and Moses, departed not out of *the midst of* the camp. 45. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and beat them down, even unto Hormah.

The latest version (P), written 350 years after the above. *Numbers* 13 and 14. Here the spies go much further

to the extreme north, and report that the land is unproductive, "it eateth up the inhabitants." The people rebel and are punished; all those above twenty will die in the wilderness. Not Caleb only but Joshua as well try to pacify the rebels and are rewarded.

1–17. And Jehovah spake unto Moses, saying, 'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them.' And Moses sent them from the wilderness of Paran according to the commandment of Jehovah: all of them men who were heads of the children of Israel. And these were their names: . . . Caleb the son of Jephunneh, . . . Hoshea the son of Nun. . . . These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua. And Moses sent them to spy out the land of Canaan. 21. So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the *entrance* of Hamath. 25. And they returned from spying out the land at the end of forty days. 26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran. 32. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, 'The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof.' 14[1]. And all the congregation lifted up their voice and cried. 2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, 'Would that we had died in the land of Egypt!' or 'would God we had died in this wilderness!' 5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6. And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, rent their clothes: 7. and they spake unto all the congregation of the children of Israel, saying, 'The land, which we passed through to spy it out, is an exceeding good land.' 10. But all the congregation bade stone them with stones. And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel. 26. And Jehovah spake unto Moses and unto Aaron, saying, 27. 'How long shall I bear with this

evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. 28. Say unto them, "As I live, saith Jehovah, surely as ye have spoken in mine ears, so will I do to you: 29. your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, surely ye shall not come into the land, 30. concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 32. But as for you, your carcases shall fall in this wilderness. 33. And your children shall be *shepherds* in the wilderness forty years, and shall bear your whoredoms, until your carcases be consumed in the wilderness. 34. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my *opposition*. 35. I Jehovah have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die." ' 36. And the men, which Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, 37. even these men that did being up an evil report of the land, died by the plague before Jehovah. 38. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land.

Revolt of Dathan and Abiram.

Another attempt was soon made against the leadership of Moses. It was headed by Dathan and Abiram, who charged Moses with making false promises or as it is said here, "boring out the eyes of these men." The failure of the revolt was followed by the death of the leaders and their families, for in those days there was no sense of individual responsibility, a family suffered for the evil act of their head. In time, the tradition assumed the following form.

The earliest combined version (JE). *Numbers* 16.

1. Now Dathan and Abiram 2. rose up before Moses. 12. And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, 'We will not come up: 13. is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us here in the wilderness, but thou must needs make thyself also a prince over us? 14. Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou bore out the eyes of these men? we will not come up. 15. And Moses was very wroth and said unto Jehovah, 'Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.' 25. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. 26. And he spake unto the congregation saying, 'Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be *swept away* in all their sins.' 27. And Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. 28. And Moses said, 'Hereby ye shall know that Jehovah hath sent me to do all these works; for I have not done them of mine own mind. 29. If these men die the common death of all men, or if they be visited after the visitation of all men; then Jehovah hath not sent me. 30. But if Jehovah make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the *place of the dead*; then ye shall understand that these men have despised Jehovah.' 31. And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them: 32. and the earth opened her mouth and swallowed them up, and their households. 33. So they, and all that appertained to them, went down alive into the *place of the dead*: and the earth closed upon them, and they perished from among the assembly. 34. And all Israel that were round about them fled at the cry of them: for they said, 'Lest the earth swallow us up.'

Revolt of Korah.

This is from the latest version (P), 750 years after the event. It is the story of a revolt, other than that of

Dathan and Abiram ; it is a revolt against the authority of Moses and Aaron, not as leaders, but as priests. The story is written to glorify the position of the tribe of Levi ; the details are legendary and are made appropriate to the occasion and the purpose of the writer. The sequel of the staff is a legend without historical foundation, meant to make clear the special position of Levi.

The latest version (P). *Numbers* 16.

1. Now Korah, 2. with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown, *rose up* : 3. and they assembled themselves together against Moses and against Aaron. and said unto them, ' Ye take too much upon you, seeing all the congregation are holy, every one of them, and Jehovah is among them : wherefore then lift ye up yourselves above the assembly of Jehovah ? ' 4. And when Moses heard it, he fell upon his face : 5. and he spake unto Korah and unto all his company, saying, ' In the morning Jehovah will shew who are his, and who is holy, and will cause him to come near unto him. 6. This do ; take you *fire-pans*, Korah, and all his company ; 7. and put fire therein, and put incense upon them before Jehovah tomorrow : and it shall be that the man whom Jehovah doth choose, he shall be holy : ye take too much upon you, ye sons of Levi.' 18. And they took every man his *fire-pan*, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. 19. And Korah assembled all the congregation against them unto the door of the tent of meeting : and the glory of Jehovah appeared unto all the congregation. 20. And Jehovah spake unto Moses and unto Aaron, saying ; 21. ' Separate yourselves from among this congregation, that I may consume them in a moment.' 22. And they fell upon their faces, and said, ' O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ? ' 23. And Jehovah spake unto Moses, saying, 24. Speak unto the congregation, saying, " Get you up from about the tabernacle." 27. So they gat them up from the tabernacle. 35. And fire came forth from Jehovah, and devoured the two hundred and fifty men that offered the incense.

The sequel. *Numbers* 16^{41}–17^{11}.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, 'Ye have killed the people of Jehovah.' And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting: and, behold, the cloud covered it, and the glory of Jehovah appeared. And Moses and Aaron came to the front of the tent of meeting. And Jehovah spake unto Moses, saying, 'Get you up from among this congregation, that I may consume them in a moment.' And they fell upon their faces. And Moses said unto Aaron, 'Take thy censer, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them: for *the* wrath has gone out from Jehovah; the plague is begun.' And Aaron took as Moses spoke, and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on the incense, and made atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tent of meeting: and the plague was stayed.

And Jehovah spake unto Moses, saying, 'Speak unto the children of Israel, and take of them *staves*, one for each father's house, of all their princes according to their fathers' houses, twelve *staves*: write thou every man's name upon his *staff*. And thou shalt write Aaron's name upon the *staff* of Levi, for there shall be one *staff* for each head of their fathers' houses. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. And it shall come to pass, that the man whom I shall choose, his *staff* shall bud: and I will make to cease from me the murmurings of the children of Israel, which they murmur against you.' And Moses spake unto the children of Israel, and all their princes gave him *staves*, for each prince one, according to their fathers' houses, even twelve *staves*: and the *staff* of Aaron was *in the midst of* their *staves*. And Moses laid up the *staves* before Jehovah in the tent of the testimony. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the *staff* of Aaron for the house of Levi was

budded, and put forth buds, and bloomed blossoms, and bare ripe almonds. And Moses brought out all the *staves* from before Jehovah unto all the children of Israel : and they looked, and took every man his *staff*. And Jehovah said unto Moses, ' Put back the *staff* of Aaron before the testimony, to be kept for a token against the children of rebellion ; that thou mayest make an end of their murmurings against me, that they die not.' Thus did Moses : as Jehovah commanded him, so did he.

Meribah.

Kadesh, where the Israelites spent many years in the wilderness, also known as Meribah of Kadesh in the O.T., was a place of springs and pools. It was the place of a " well-sanctuary," and round it dwelt many tribes, with whom the tribes which had come out of Egypt lived. Meribah, being a sanctuary, therefore served as a court of Justice where parties at strife resorted for judgment.

Now in later years, it seemed unaccountable to the Jews that Moses and Aaron were not permitted to enter the Promised Land. An explanation is given in the **latest version** (P) ; a story was found in the earliest northern version suitable to this spot, for it referred to water and striving ; thence it was adapted. There the story was placed early in the wanderings, here it is placed in its present position. It has no basis of fact.

Numbers 20^{2-13}. And there was no water for the congregation : and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, and spake, saying, ' Would God that we had died when our brethren died before Jehovah ! And why have ye brought the assembly of Jehovah into this wilderness, that we should die there, we and our cattle ? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place ? it is no place of seed, or of figs, or of vines, or of pomegranates ; neither is there any water to drink.' And Moses and Aaron went from the presence of the assembly unto the door of the

tent of meeting, and fell upon their faces: and the glory of Jehovah appeared unto them. And Jehovah spake unto Moses, saying, 'Take the *staff*, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink.' And Moses took the *staff* from before Jehovah, as he commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, 'Hear now, ye rebels; shall we bring you forth water out of this rock?' And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And Jehovah said unto Moses and Aaron, 'Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.' These are the waters of Meribah; because the children of Israel strove with Jehovah, and he was sanctified in them.

Judah settles in Canaan.

From Kadesh the tribe of Judah with the tribes of Simeon, and the main body of the Levites who served them as priests, and the Calebites, making use of the knowledge of Canaan gained by the mission of the spies, advanced and conquered Arad in the Negeb or "the South," as it is translated in the O.T. Thus these tribes cut themselves off from the life of the other tribes, took no part in the victory over Sisera, and ever remained as rivals of the Ten Tribes.

This is the best explanation of a series of scattered and contradictory references in *Numbers* and *Judges*. Here are two stories.

Numbers 21^{1-3}. And the Canaanite, the king of Arad, which dwelt in the South, heard tell that Israel came by way of Atharim; and he fought against Israel, and took some of them captive. And Israel vowed a vow unto Jehovah, and said, 'If thou wilt indeed deliver this people into my hand, then

I will utterly destroy their cities.' And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called Hormah.

Joshua 15^{14-19}. And Caleb drove out thence the three sons of Anak, Sheshai, and Ahiman, and Talmai. And he went up thence against the inhabitants of Debir: now the name of Debor beforetime was Kiriath-sepher. And Caleb said, 'He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife.' And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, when she came unto him, that she moved him to ask of her father a field: and she lighted down from off her ass; and Caleb said unto her, 'What wouldest thou?' And she said, 'Give me a *present*; for that thou hast set me in the land of the South, give me also springs of water.' And he gave her the upper springs and the nether springs.

Notes to Teachers.

The Brazen Serpent. The incident of the fiery serpents, apart from its historical value, has always been used as a story to teach that God is the true Healer of our sins, and that the means appointed by him are the best. The 'brazen' serpent is to us symbolical of the 'lifting up' of our Lord on the cross.

Now, in our Lord's references to the O.T., we have seen that because our Lord refers to a story, it does not follow that its details were assumed as true in every respect (pp. 14–18). How then did this story originate? It was written four centuries after the event, and we learn from 2 Kings, 18, that in the reign of Hezekiah, *i.e.* about the time when the earliest versions were written, there was a 'brazen' serpent, which was worshipped by the people, and believed by them to have been made by Moses. This brazen serpent Hezekiah

destroyed. We have reason to believe that the worship of this idol was adopted by the people when they turned from Jehovah to worship strange gods, and that to encourage its worship those who favoured it associated Moses with the serpent as its founder. Further, in the story of the brazen serpent, the two words 'fiery serpents' are both substantives and both have the article, so that the clearer translation is 'the serpents, the fiery creatures.' The presence of the article 'the' suggests a tradition that the serpents were those well known to the Israelites.

Thus we might trace the origin of the incident. It belongs to the type of legend known as aetiological, that is, that a cause was assigned to a story which already existed that the Israelites were bitten by serpents. That Jehovah sent the fiery serpents is quite in accordance with the old belief that God sent all evil as well as all good.

Balaam. The story of Balaam is full of interest. Its descriptive power, the incident of the ass, the character of the hero of it, the Messianic interpretation of one of its passages, have made it appeal to us all. We must, however, not lose sight of its two main points, 1. the ancient belief in the power of a curse, and 2. the intention of the Biblical narrative to shew that Jehovah's purposes cannot be frustrated by a spell. These two points enable us to value the story both historically and from the religious standpoint.

The main incident, the appeal of Balak to a magician for help against invaders of his territory, is quite in accordance with ancient ideas; so also is the fee offered to Balaam, as we find it offered to Samuel and Elisha and others. That a catastrophe befell Balaam as he rode on an ass and that because of it he felt the pricks of conscience is inherently possible; that he lost his temper and beat his mount is a well-known experience

of riders. Based on the appeal to the seer, as a historical background, certain poems had been popularised in the time of David who broke the power of Moab, the territory now ruled by Balak; to Balaam, in these poems, was attributed therefore a prediction of the future king as "a star out of Jacob and a sceptre out of Israel," who shall smite the two sides of the head of Moab and the crown of the head of all the sons of tumult. Later generations, we know, have interpreted the reference as being a prophecy of the Messiah.

Thus the main incident and the poems served as consecutive growths and form the bases of the literary versions. In one of them, we notice the anthropomorphism of Jehovah and the personification of the ass, also the ascription of the accident to Jehovah, held to be the author of good and evil; it is in regular accord with the usual practice of the writer of this version, who also makes Balaam to be a believer in Jehovah.

The power of magic in olden days, like the superstitious charms which exist in our own day, is thus exemplified in this narrative. The reader will notice naïve ideas that it was possible to change the mind of Jehovah by changing the *venue* of the curse and that a curse might be forthcoming if the object of the curse was seen.

Three versions of Balaam are included in the Biblical narrative, and the value of the separation will be evident as the versions are read. (See *O.T.S.*, pp. 41 and 42, and 172).

Opposition of Edom.

The Edomites occupied the territory which stretched from Kadesh to the Dead Sea; their refusal to give the Israelites passage compelled the latter to work round

the south of Edom and then north. The Edomites, as we learn from the story of Esau (=Edom) and Jacob were always jealous rivals of the Israelites.

The earliest version (JE). *Numbers* 20[14-21].

And Moses sent messengers from Kadesh unto the king of Edom, 'Thus saith thy brother Israel, Thou knowest all the *weariness* that hath befallen us: how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us, and our fathers: and when we cried unto Jehovah, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's high way, we will not turn aside to the right hand nor to the left, until we have passed thy border.' And Edom said unto him, 'Thou shalt not pass through me, lest I come out with the sword against thee.' And the children of Israel said unto him, 'We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without doing any thing else, pass through on my feet.' And he said, 'Thou shalt not pass through.' And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

The Brazen Serpent.

On the way from Kadesh, the Israelites were bitten by 'the serpents, the fiery creatures,' at a time when they were much discouraged and inclined to rebel. This is described in **the earliest northern version** (E), 450 years later, in the following words.

Numbers 21[4-9]. And the soul of the people was *impatient* because of the way. And the people spake against God, and against Moses, 'Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no

water; and our soul loatheth this *worthless* bread.' And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. And the people came to Moses, and said, 'We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us.' And Moses prayed for the people. And Jehovah said unto Moses, 'Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of *bronze*, and set it upon *a pole*: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of *bronze*, he lived.

Story of Balaam.

The advance of the Israelites was a menace to Balak, king of Moab, who appeals to a magician named Balaam to come to his help, and by a curse to check the progress of his enemies. Balaam answers the call, but his presence fails to stop Jehovah's advance to Canaan in front of His people. The long sojourn at Kadesh had turned an undisciplined crowd into a disciplined army; the Israelites were a body to be reckoned with. Jehovah was stronger than the god of Moab. The versions have grown round this history.

The earliest southern version (J): *Numbers* 22–24.

3. And Moab was distressed because of the children of Israel. 4. And Moab said unto the elders of Midian, 'Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field.' And Balak the son of Zippor was king of Moab at that time. 5. And he sent messengers unto Balaam the son of Beor, to the land of the children of *Ammon*, to call him, saying, 'Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: 6. come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that

he whom thou blessest is blessed, and he whom thou cursest is cursed.' 7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand ; and they came unto Balaam, and spake unto him the words of Balak, 11. saying, ' Behold, the people that is come out of Egypt, it covereth the face of the earth : now, come curse me them ; peradventure I shall be able to fight against them, and shall drive them out, 17. for I will *surely honour thee exceedingly*, and whatsoever thou sayest unto me I will do : come therefore, I pray thee, curse me this people.' 18. And Balaam said unto the servants of Balak, ' If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more.' 21. And Balaam rose in the morning and saddled his ass, and went. 22. And God's anger was kindled because he went : and the angel of Jehovah placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. 23. And the ass saw the angel of Jehovah standing in the way, with his sword drawn in his hand : and the ass turned aside out of the way, and went into the field : and Balaam smote the ass, to turn her into the way. 24. Then the angel of Jehovah stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side. 25. And the ass saw the angel of Jehovah, and she thrust herself unto the wall, and crushed Balaam's foot against the wall : and he smote her again. 26. And the angel of Jehovah went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. 27. And the ass saw the angel of Jehovah, and she lay down under Balaam : and Balaam's anger was kindled, and he smote the ass with his staff. 28. And Jehovah opened the mouth of the ass, and she said unto Balaam, ' What have I done unto thee, that thou hast smitten me these three times ? ' 29. And Balaam said unto the ass, ' Because thou hast *made sport of* me : I would there were a sword in mine hand, for now I had killed thee.' 30. And the ass said unto Balaam, ' Am not I thine ass, upon which thou hast ridden all thy life long unto this day ? was I ever wont to do so unto thee ? ' And he said, ' Nay.' 31. Then Jehovah opened the eyes of Balaam, and he saw the angel of Jehovah standing in the way, with his sword drawn in his hand : and he bowed his head, and fell on his face. 32. And the angel of Jehovah said unto him, ' Wherefore hast

thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy way is perverse before me: 33. and the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain thee, and saved her alive.' 34. And Balaam said unto the angel of Jehovah, 'I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.' 35. And the angel of Jehovah said unto Balaam, 'Go with the men: but only the word that I shall speak unto thee, that thou shalt speak.' 36. And when Balak heard that Balaam was come, he went out to meet him unto the City of Moab, which is on the border of Arnon, which is *at the end* of the border. 37. And Balak said unto Balaam, 'Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to *honour* thee?' 38. And Balaam said unto Balak, 'Lo, I am come unto thee: have I now any power at all to speak any thing? the word that God putteth in my mouth, that shall I speak.' 38. And Balaam went with Balak, and they came unto Kiriath-huzoth.

The blessing. 23^{28}–24^{19}. [In these verses, Balaam, realising that God wished to bless Israel, does not wait for any omen to guide him as his usual custom was, but immediately pronounces his blessing.]

23^{28}. And Balak took Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said unto Balak, 'Build me here seven altars, and prepare me here seven bullocks and seven rams.' And Balak did as Balaam had said, and offered up a bullock and a ram on every altar. And when Balaam saw that it pleased Jehovah to bless Israel, he went not, as at the other times, to *seek omens*, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came upon him. And he took up his parable, and said,

'*The oracle of* Balaam the son of Beor.
The oracle of the man whose eye is closed.
The oracle of one that heareth the words of God.
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

" How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel !
As valleys *that stretch themselves out*,
As gardens by the river side,
As lign-aloes beside the waters,
As cedar trees which Jehovah hath planted.
Water shall flow from his buckets,
And his seed shall be in many waters,
And *may* his king be higher than Agag,
And his kingdom shall be exalted.
God bringeth him forth out of Egypt ;
He hath as it were the strength of the wild-ox :
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
He couched, he lay down as a lion,
And as a lioness ; who shall rouse him up ?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee." '

And Balak's anger was kindled against Balaam, and he smote his hands together : and Balak said unto Balaam, ' I called thee to curse mine enemies, and, behold, thou hast altogether blessed them. Therefore now flee thou to thy place : I thought to *honour* thee *exceedingly* ; but, lo, Jehovah hath kept thee back from honour.' And Balaam said unto Balak, ' Spake I not also to thy messengers which thou sentest unto me, saying, " If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah, to do either good or bad of mine own mind ; what Jehovah speaketh, that will I speak ? " And now, behold, I go unto my people : come, and I will *counsel* thee what this people shall do to thy people in the latter days.' And he took up his parable, and said,

' *The oracle of* Balaam the son of Beor.
The oracle of the man whose eye *is* closed.
The oracle of one that heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open :
" I see him, but not now :
I behold him, but not nigh :

There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the *temples* of (*the head of*) Moab,
And *the crown* (*of the head*) *of* all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession, which were his enemies;
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant from the city." '

24^{25}. And Balaam rose up, and went and returned to his place: and Balak also went his way.

The earliest northern version (E). *Numbers* 22 and 23.

2. And Balak the son of Zippor saw all that Israel had done to the Amorites. 3. And Moab was sore afraid of the people, because they were many: 5. (*and he sent the princes of Moab unto Balaam*) to Pethor, which is by the River (*Euphrates*). 8. And he said unto them, 'Lodge here this night, and I will bring you word again, as Jehovah shall speak unto me': and the princes of Moab abode with Balaam. 9. And God came unto Balaam, and said, 'What men are these with thee?' 10. And Balaam said unto God, 'Balak the son of Zippor, king of Moab, hath sent unto me.' 12. And God said unto Balaam, 'Thou shalt not go with them; thou shalt not curse the people: for they are blessed.' 13. And Balaam rose up in the morning, and said unto the princes of Balak, 'Get you into your land: for Jehovah refuseth to give me leave to go with you.' 14. And the princes of Moab rose up, and they went unto Balak, and said, 'Balaam refuseth to come with us.' 15. And Balak sent yet again princes, more, and more honourable than they. 16. And they came to Balaam, and said to him, 'Thus saith Balak the son of Zippor, "Let nothing, I pray thee, hinder thee from coming unto me:"' 18. And he answered, 19. 'Now therefore, I pray you, tarry ye also here this night, that I may know what Jehovah will speak unto me more.' 20. And God came unto Balaam at night, and said unto him, 'If the men be come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do.' 35. So Balaam went with the princes of Balak. 40. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him. 41. And it came to pass

in the morning, that Balak took Balaam, and brought him up into *Bamoth*-Baal, and he saw from thence the utmost part of the people.

The blessing. 23^{1-26}. And Balaam said unto Balak, 'Build me here seven altars, and prepare me here seven bullocks and seven rams.' And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, 'Stand by thy burnt offering, and I will go; peradventure Jehovah will come to meet me: and whatsoever he sheweth me I will tell thee.' And he went to a bare height. And God met Balaam: and he said unto him, 'I have prepared the seven altars, and I have offered up a bullock and a ram on every altar.' And Jehovah put a word in Balaam's mouth, and said, 'Return unto Balak, and thus thou shalt speak.' And he returned unto him, and, lo, he stood by his burnt offering, he, and all the princes of Moab. And he took up his parable, and said,

'From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
Come, curse me Jacob,
And come, defy Israel.
How shall I curse, whom God hath not cursed?
And how shall I defy, whom the LORD hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And *reckoneth not itself* among the nations.
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the *upright ones*,
And let my last end be like his!'

And Balak said unto Balaam, 'What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.' And he answered and said, 'Must I not take heed to speak that which Jehovah putteth in my mouth?' And Balak said unto him, 'Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the *extremity* of them, and shalt not see them all: and curse me them from thence.' And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every

altar. And he said unto Balak, 'Stand here by thy burnt offering, while I meet Jehovah yonder.' And Jehovah met Balaam, and put a word in his mouth, and said, 'Return unto Balak, and thus shalt thou speak.' And he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, 'What hath Jehovah spoken?' And he took up his parable, and said,

'Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And *if he blesseth them*, I cannot reverse it.
I behold not *calamity* in Jacob,
Neither *do I see trouble* in Israel:
Jehovah his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the *horns* of the wild-ox.
Surely there is no *divination in* Jacob,
Neither is there *soothsaying in* Israel:
Now shall it be said of Jacob and of Israel,
What hath God wrought!
Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.'

And Balak said unto Balaam, 'Neither curse them at all, nor bless them at all.' But Balaam answered and said unto Balak, 'Told not I thee, saying, All that Jehovah speaketh, that I must do?'

The latest version (P).

In *Numbers* 25^{6-15}, 31^{1-18} is an account of a terrible sin committed by the children of Israel with the women of Midian, in which it is told that Balaam suggested means for ruining the Israelites. It is to this sinister

Balaam that the N.T. refers (*Jude* [11], 2 *Pet.* 2^{15-16}, *Rev.* 2^{14}). The death of Balaam is recorded in 31^{8}.

The Death of Moses.

Aaron had died on the way from Kadesh, and now, as the Israelites approached Jericho, the city of palm trees, within view of the Promised Land, Moses died. Tradition believed that Jehovah Himself buried Moses.

The earliest combined version (JE). *Deuteronomy*, 34^{1-6}.

And Jehovah shewed him all the land of Gilead, unto Dan; and all Napthali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea; and the South, and the Plain of the valley of Jericho, the city of palm trees, unto Zoar. And Jehovah said unto him, 'This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, "I will give it unto thy seed": I have caused thee to see it with thine eyes, but thou shalt not go over thither.' So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.

The latest version (P). *Deuteronomy* 34^{7-9}.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses.

An Editor's judgment of Moses. An Editor who put together many of the versions and edited the book of *Deuteronomy* thus summed up the position of Moses in history.

Deuteronomy 34^{10-12}. And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face; in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

CHAPTER XII

JOSHUA

When Joshua undertook the leadership of the Israelites, they had reached the Jordan. The river was in flood, but steps were taken to spy out the land; two men were sent to explore Jericho and the surrounding country. The leader's intention was to make an immediate assault on Jericho, but the flooded river barred the passage of the Israelites. Jehovah, however, helped them, for a fall of the bank dammed the waters and enabled the invaders to cross. As a reminder of a memorable crossing, twelve stones taken out of the bed of the river were set up as a memorial at Gilgal; from the spot where the Ark with its attendant priests stood whilst the people crossed were the stones chosen.

The spies meanwhile had reached Jericho and been befriended by a harlot, named Rahab. In return for her help she was given a silk thread to fasten to her window, that she and her household might not be destroyed in the attack. At a given signal Joshua and his armed men rushed to the assault, shouting as they ran. The eastern and southern walls were breached, the city was captured, and the inhabitants, saving Rahab and her household, were put to the sword. It was a great victory; it shewed that the hardships of

the wilderness had not quenched the martial valour of the Israelites ; it shewed them that Jehovah was the God of war, that Jehovah had brought them into the land of their hopes. Their first battle was a victory and this victory was celebrated in song. From Jericho, thus left temporarily uninhabited and battered, the forces returned to the camp at Gilgal. Here the tribes separated, having decided their directions by drawing lots at the sanctuary ; some went north, whilst Joshua with the Joseph-tribes and with the Ark and its attendant priests remained at Gilgal and prepared for its next venture against Ai.

The first assault, in the nature of a preliminary skirmish, resulted in the flight of the skirmishers, but enabled Joshua to plan the capture of Ai. He sent an ambush to the west of the city at night, and himself with the main body of his forces appeared before the city and made a feigned retreat. The men of Ai and its people were drawn in pursuit, the ambush entered the city, Joshua turned on his pursuers, who, caught between two forces, were utterly defeated.

Bethel was also captured by stratagem, as a very early record shews us. But Gibeon, a great city, greater than Ai (10[2]), proved beyond the powers of the Joseph-tribes. But enough had been done to win them respect, and a league was made with the Gibeonites. This alliance brought upon Gibeon the vengeance of neighbouring cities ; a message was sent to Joshua in Gilgal, and Joshua making a forced night march fell on the enemy, routed them, captured the kings of the cities in a cave, and put them to death.

Thus partly by force of arms, partly by alliances, the Joseph-tribes of Benjamin and Manasseh settled in their territory. With them was the Ark. One other

town known by name came within their influence, probably by an alliance; it was Shechem, where was a sanctuary and where Israelite and Canaanite dwelt side by side.

Of the other tribes, and their progress, something is told us in the very early record. They too met with failures and partial successes, but the narrator's interest lay not with them. But enough is told us to shew that the conquest was very incomplete, and that there are no grounds for the representation of the later records of an easy conquest in which Canaanites were destroyed wholesale and Joshua at the head of a united nation advanced from victory to victory.

When Joshua lived is uncertain, but if the Exodus from Egypt took place about 1235 B.C., Joshua's leadership may roughly be placed at 1200 B.C. and Saul's reign at 1020 B.C.

Notes to Teachers.

The Settlement. The different versions of the stories in Joshua given within will shew teachers how tradition gives a totally different complexion to the story of the settlement in Canaan as it actually was. They bear their own evidence; the earlier the version the more likely it is to be correct, and it is because the existence of a very early version has been unknown to teachers that so much wrong teaching has been given on the settlement, which was far from being a conquest. This early record will repay careful study.

A point to be noticed is the absence of any mention of the gorgeous tabernacle in the early records. We do not read of beautiful vestments or golden candlesticks or brazen altar or altar of incense. The Ark alone is mentioned, an ark of simple construction like a chest,

attended by those Levitical priests who were bound to its service ; it is sometimes only a symbol of Jehovah's presence, it is sometimes identified with Jehovah.

The slaughter of communities. The terrible custom of the devoting of cities like Jericho to indiscriminate slaughter sounds terrible to us ; it sounds horrible when we read that this slaughter of men, women, and children is said to have been done at the order of Jehovah. But both difficulties are capable of a simple explanation. The first is natural to the age ; a whole community suffered if one member offended ; war was waged not only between the actual combatants, but between their peoples and between their gods. This idea was the result of another idea of the past, namely, that of corporate responsibility. If a man sinned, his family suffered with him ; individuals had no rights as individuals ; responsibility attached to bodies of peoples, not to a single member of it. The legend of Achan tells us that for Achan's sin, his whole family was destroyed ; so in the story of Dathan and Abiram ; so too even the magnanimous David intended to put to death the household of Nabal because Nabal had slighted him. Hence it was right to put the inhabitants of Jericho to death. Not only was it morally right, but it was in accordance with religious ideas, for it was felt that the victory, which was also a victory of Jehovah, was greater according to the extent of the losses and slaughter of the enemy.

To attribute the slaughter to the order of Jehovah was also due to the spirit of the age, for because both the people and the writers of the stories felt that the custom was natural and religious, they said that Jehovah ordered it ; Jehovah, they thought, approved of the custom, and approval was to them equivalent to an order. Hence the statement that Jehovah ordered a cruel act. We,

who live in the fuller knowledge of the character of God, know that God would not have given such an order; and knowing this, we can understand that the orders for slaughter were never given by Him, but were attributed to Him by writers who interpreted the past by the knowledge that they possessed.

The capture of Jericho. There are two versions of the capture of this city in *Joshua*, the later being more miraculous than the earlier. It is instructive to compare them merely as literal records, for they are valuable evidence of the growth of tradition and the tendency of tradition to magnify events. If literary evidence shews that tradition is of such a character, we shall not be surprised to find that during the centuries when there were no literary records, an ordinary event which made an impression on the people would be distorted almost out of recognition. In this narrative of the capture of this city of palm trees we have such an instance; in *Joshua* 24[11] we are told quite distinctly that there was a fight for the capture of the city and that Joshua delivered its inhabitants into the hand of the Israelites.

The contradictions in the narrative shew us how impossible it was for the walls to have fallen down flat, for what then became of Rahab's house, which is still standing after the capture? The simple question often put by children, 'Did the enemy not shoot a single arrow whilst the Israelites were marching round the city?' cannot be answered by a simple No. The fact is that the Israelites surrounded the city and at a given signal sounded by trumpets an assault was made, a breach was effected, and the city captured. Tradition supplied the exaggerations which we find in *Joshua*. That the city fell before an ordinary military assault is the evidence supplied by archaeological discovery, and

what archaeology has taught us may be summarised as follows.

1. The walls of Jericho were about 650 yards in circumference. There are breaches on the South and East walls, but no trace of fire; the rest of the walls are still standing.

2. The city being placed under a curse continued unbuilt for many centuries, but it was not uninhabited. Remains of pottery shew that Canaanites continued to live in it. Archaeology here agrees with what is told us in the Bible in *Joshua* 16^{1-7}, 18^{12-21}, also in *Judges* 1^{16} and 3^{13}, the latter telling us that Eglon, king of Moab 'smote Israel and possessed the city of palm trees.' Finally David's servants lived there (2 *Sam.* 10^{5}).

3. The city was rebuilt by Hiel in the reign of Ahab. This too is confirmed by archaeological evidence. The Biblical account of the rebuilding of Jericho describes a cruel custom of the past, when both at the beginning and completion of such an undertaking, human sacrifices were offered up and the victims were buried beneath the foundations. The work of Hiel is thus referred to in 1 *Kings* 16^{34}. In the days of Ahab, 'did Hiel the Bethelite build Jericho; he laid the foundation thereof with the *sacrifice* of Abiram his firstborn, and set up the gates thereof with the *sacrifice* of his youngest son Segub'; to this a later writer added the following words to connect the sacrifices with the curse pronounced by Joshua, 'according to the word of Jehovah, which he spake by the hand of Joshua the son of Nun.'

Joshua is said to have pronounced a curse, and the curse is in poetical form,

'Cursed be the man before Jehovah,
That riseth up and buildeth this city:
With the loss of his firstborn shall he lay the foundation thereof,
With the loss of his youngest son shall he set up the gates of it.'

The identical form of words in *Kings* and *Joshua* shew us that both references were added after Hiel had rebuilt the city.

The Sun standing still. There is no need to interpret a piece of poetry in a literal sense. The poem is quoted as a poem in the 'book of Jashar'; its language is figurative and does not imply a miracle of the astounding nature which the words in a literal sense convey. Neither is it necessary to interpret 'stand still' as 'cease from shining,' as if Joshua desired that the darkness caused by the hailstorm might continue till the enemy was defeated (10^{11}).

The writer is quoting from a book of poems, and in *Joshua* 10^{12-14} we can distinguish not only the narrator's comments on the poem but also the comments of the editor of the book. Here it is in detail.

Editor's comments. 12. Then spake Joshua to Jehovah, in the day when Jehovah delivered up the Amorites before the children of Israel;

The poem. 6. 'And he said in the sight of Israel,
"Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon.
13. And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies".'

Narrator's comments. Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. 14. And there was no day like that before it or after it, that Jehovah hearkened unto the voice of a man.

Joshua, who is a participant in the battle, could not have quoted from a book written after his death. If this poem were to be interpreted literally, the same must be allowed to other poems, for example, the song of

Deborah says that 'the stars in their courses fought against Sisera.' The narrator who made his comments was unaware that later on in the same chapter the sun is represented as going down in its ordinary course (10^{27}).

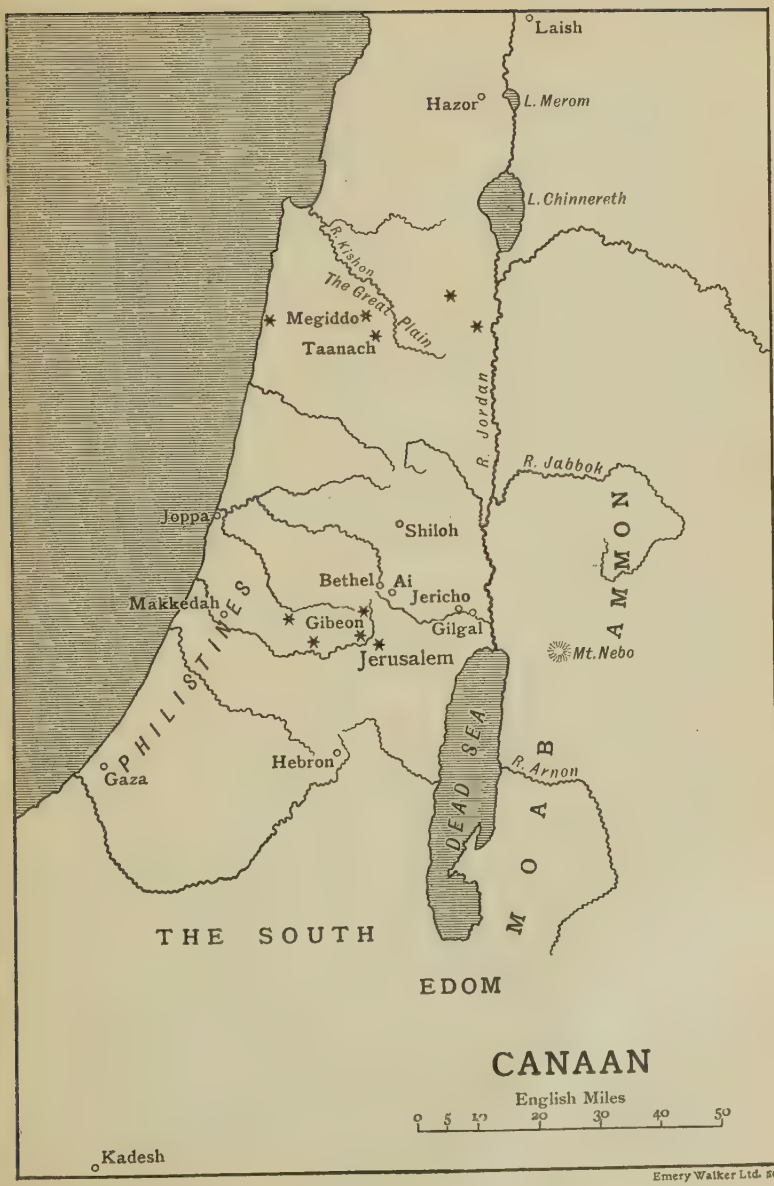
The Israelites in Canaan.

A very early record exists in scattered verses in *Joshua* and *Judges*; it tells us that the conquest of Canaan was incomplete, that many of the invading tribes failed to dislodge the inhabitants of Canaan. According to this record, the invaders were at Gilgal; the ark was with them, and after the capture of Bethel, was moved to Bethel, or, in the language of the record, "the angel of Jehovah went up from Gilgal unto Bethel."

The very early record. *Judges.*

1^{1}. And the children of Israel asked of Jehovah, saying, 'Who shall go up for us first against the Canaanites, to fight against them?' 2. And Jehovah said, 'Judah shall go up: behold, I have delivered the land into his hand.' 3. And Judah said unto Simeon his brother, 'Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot.' 4. So Simeon went with him. 5. And they found Adoni-bezek in Bezek: and they fought against him, and they smote the Canaanites and the Perizzites. 6. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. 7. And Adoni-bezek said, 'Threescore and ten kings, having their thumbs and their great toes cut off, *used to pick up scraps* under my table: as I have done, so God hath requited me.' And they brought him to Jerusalem, and he died there. 19. And Jehovah was with Judah; and he drave out the inhabitants of the hill country; for he could not drive out the inhabitants of the valley, because they had chariots of iron. *Josh.* 15^{63}. And as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwelt with the children of Judah at Jerusalem, unto this day.

1^{22}. And the house of Joseph, they also went up against


Laish
Hazor
L. Merom
L. Chinnereth
R. Kishon
The Great Plain
Megiddo
Taanach
R. Jordan
R. Jabbok
AMMON
Joppa
Shiloh
Bethel
Ai
Jericho
Makkedah
Gibeon
Gilgal
Mt. Nebo
Jerusalem
PHILISTINES
DEAD SEA
Hebron
R. Arnon
Gaza
MOAB
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Bethel: and Jehovah was with them. 23. And the house of Joseph sent to spy out Bethel. (Now the name of the city beforetime was Luz.) 24. And the watchers saw a man come forth out of the city, and they said unto him, 'Shew us, we pray thee, the entrance into the city, and we will deal kindly with thee.' 25. And he shewed them the entrance into the city, and they smote the city with the edge of the sword; but they let the man go and all his family. 2^{1}. And the angel of Jehovah came up from Gilgal to Bethel, 2^{5}. and they sacrificed there unto Jehovah.

1^{27}. And Manasseh did not drive out the inhabitants of Bethshean and her towns . . . , nor the inhabitants of Megiddo and her towns: but the Canaanites *persisted in dwelling* in that land. 28. And it came to pass, when Israel was waxen strong, that they put the Canaanites to taskwork, and did not utterly drive them out. 29. And Ephraim drave not out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. 34. And the Amorites forced the children of Dan into the hill country: for they would not suffer them to come down to the valley.

(30-35. record the incomplete successes of other tribes).

3^{5-6}. And the children of Israel dwelt among the Canaanites; and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods.

The earliest southern version (J), 350 years after Joshua. In course of time these partial successes were forgotten and tradition had turned them into victories; now not only do the tribes not go out independently under their respective leaders, but the Israelites are represented as acting under one leader, Joshua, the leader of the house of Joseph. We give from this version only the story of the spies, the setting up of the memorial stones and the crossing of the Jordan. The alternate versions are not given owing to the fact that they exist in fragments, and give no connected story; it is in them that we find different details and to them we owe the difficulty of understanding the stories as given in the O.T. These differences will be found in *O.T.S.*, pp. 218 and 234.

The Spies.

The Israelites reach the river Jordan; two spies are sent to explore the position of Jericho. *Josh.* 2.

1. And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, 'Go view the land, and Jericho.' And they went, and came into the house of an harlot whose name was Rahab, and lay there. 2. And it was told the king of Jericho, saying, 'Behold, there came men in hither tonight of the children of Israel to search out the land.' 3. And the king of Jericho sent unto Rahab, saying, 'Bring forth the men that are come to thee, for they be come to search out all the land'; 4. and she said, 'Yea, the men came unto me, but I wist not whence they were: 5. and it came to pass *when the gate was about to close at dark*, that the men went out: whither the men went I wot not.' 6. But she had brought them up to the roof, and hid them with the stalks of flax, which she had laid in order upon the roof. 8. And before they were laid down, she came up unto them upon the roof; 9. and she said unto the men, 'I know that Jehovah hath given you the land, and that your terror is fallen upon us. 12. Now therefore, I pray you, swear unto me by Jehovah, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token: 13. and will deliver our lives from death.' 14. And the men said unto her, 'Our life for yours, if ye utter not this our business; and it shall be, when Jehovah giveth us the land, that we will deal kindly and truly with thee. 18. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window: and thou shalt gather unto thee into the house all thy father's household. 19. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house his blood shall be on our head, if any hand be upon him. 20. But if thou utter this our business, then we will be guiltless of thine oath which thou hast made us to swear.' And she said, 'According unto your words, so be it.' 21. And she sent them away, and they departed: and she bound the scarlet line in the window.

The crossing of the Jordan.

As at the Red Sea, the Israelites had been miraculously preserved and the wind had saved them, so now shallow fords gave them an easy entry into the Promised Land. It was the time of floods, but a fall of the bank had dammed the river; thus once again natural causes, by the providence of God, had helped them. Such falls of the land occur in our own days. The following is the tradition three centuries later. *Josh.* 3.

1. And Joshua rose up early in the morning, and they removed from Shittim, and came to Jordan, he and all the children of Israel; and they lodged there before they passed over. 5. And Joshua said unto the people, 'Sanctify yourselves: for tomorrow Jehovah will do wonders among you.' 6. And Joshua spake unto the priests, saying, 'Take up the ark and pass over before the people.' 10. And Joshua said, 'Hereby ye shall know that the living God is among you. 11. Behold, the ark passeth over before you into Jordan. 13. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah shall rest in the waters of Jordan, that the waters of Jordan shall be cut off.' 14. And it came to pass, 15. when they that bare the ark were come unto Jordan, (for Jordan overfloweth all its banks all the time of harvest,) 16. that the waters which came down from above stood at Adam, the city that is beside Zarethan: and those that went down toward the Salt Sea, were wholly cut off: and the people passed over right against Jericho. 17. And the priests that bare the ark stood firm on dry ground in the midst of the Jordan.

The Memorial Stones. *Josh* 4.

1. And it came to pass that *Joshua* spake unto *the people*, saying, 3. 'Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging place, where ye shall lodge this night.' 8. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, and they carried them

over with them unto the place where they lodged, and laid them down there. 18. And it came to pass, when the priests that bare the ark of Jehovah were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry ground, that the waters of Jordan returned unto their place, and went over all its banks, as aforetime. 20. And those twelve stones, which they took out of Jordan, did Joshua set up in Gilgal.

Capture of Jericho.

The City of Palm Trees, the walls of which as they were at the time of this invasion, have been unearthed, barred the advance of the Israelites. It was surrounded and captured by an assault, the walls on the E. and S.E. sides being breached. The city was long left a ruin, though not uninhabited, and was not rebuilt for many hundreds of years, that is, till the reign of Ahab. There was an old saying that a curse would befall the builder of Jericho, based, it would seem, on the custom of offering up a sacrifice when the foundations of a city were laid. Excavations shew us that the inner walls of Jericho were about 650 yards in circumference, and that the walls did not fall down flat, and that the city was not burnt with fire. But again we see the growth of popular tradition. The theophany is the old method of explaining Joshua's decision, to which he was guided by Jehovah, to capture the city by assault.

$5^{13, 15}$. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' And he said, 'Nay; but as captain of the host of Jehovah am I now come.' And Joshua fell on his face to the earth, and did worship, and said unto him, 'What saith my lord unto his servant?' And the captain of Jehovah's host said unto Joshua, 'Put off thy shoe from off thy foot; for the place whereon thou standest is holy.' And

Joshua did so. 6[1]. (Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in). 2. And Jehovah said unto Joshua, 3. 'Ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days.' 7. And *he* said unto the people, 'Pass on and compass the city.' 10. And Joshua commanded the people, saying, 'Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until that day I bid you shout; then shall ye shout.' 11. So he caused the ark of Jehovah to compass the city, going about it once: and they came into the camp, and lodged in the camp. 12. And Joshua rose early in the morning. 14. And the second day they compassed the city once, and returned into the camp: so they did six days. 15. And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner. 16. And Joshua said unto the people, 'Shout; for Jehovah hath given you the city. 17. And the city shall be devoted, even it and all that is therein, to Jehovah: only Rahab the harlot shall live, she and all that are with her in the house.' 20. So the people shouted, and they took the city. 21. And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass, with the edge of the sword. 25. But Rahab the harlot, and her father's household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel, unto this day; because she hid the messengers, which Joshua sent to spy out Jericho. 26. And Joshua charged them with an oath at that time, saying, 'Cursed be the man before Jehovah, that riseth up and buildeth this city Jericho: with the loss of his firstborn shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it.'

The earliest northern version (E), 400 years after Joshua, gives the following details which, with other matter, have been incorporated into the above version. *Josh.* 6.

4. 'And seven priests shall bear seven trumpets of rams' horns before the ark: and ye shall compass the city, and the priests shall blow with the trumpets. 5. And it shall be when ye hear the sound of the trumpet, all the people shall shout

with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him.' 6. And Joshua the son of Nun called the priests, and said unto them, 'Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of Jehovah. 7. And let the armed men pass on before the ark of Jehovah.' 8. And it was so, that when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before Jehovah passed on, 12. and the priests took up the ark of Jehovah. 13. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually; and the armed men went before them; and the rearward came after the ark of Jehovah. 16. And it came to pass at the seventh time, when the priests blew with the trumpets, 20. and when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him. 22. And Joshua said unto the two men that had spied the land, 'Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.' 23. And the yoing men the spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, all her kindred also they brought out; and they set them without the camp of Israel. 24. And they burnt the city with fire, and all that was therein.

Failure at Ai.

The victory at Jericho was followed by a separation of the tribes. The Joseph-tribes under Joshua turn N.W. and attack Ai to no purpose. By an appeal to the oracle, so the story runs, it is discovered that Achan had been guilty of disobeying the command to devote Jericho to complete destruction. The story of Achan is really an explanation of the failure, suggested by the name of a valley called Achor (=trouble), which runs from Jericho to the Central Highlands; it is the place which gave rise to the story, not the story which gave the valley its name. *Joshua 7.*

The earliest southern version (J), 350 years later. *Joshua* 7.

2. And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Beth-el, and spake unto them, saying, 'Go up and spy out the land.' And the men went up and spied out Ai. 3. And they returned to Joshua, and said unto him, 'Let not all the people go up; but let about two or three thousand men go up and smite Ai; make not all the people to toil thither; for they are but few.' 4. So there went up thither of the people about three thousand men: and they fled before the men of Ai. 5. And the men of Ai *slew* of them about thirty and six men, and chased them from before the gate even unto *the quarries*, and smote them at the *descent* (*to the Jordan*).

6. And Joshua rent his clothes, and fell to the earth upon his face before the ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads. 7. And Joshua said, 'Alas, O Lord Jehovah, wherefore hast thou at all brought this people over Jordan? would that we had been content and dwelt beyond Jordan.' 8. Oh Lord, what shall I say, after that Israel hath turned their backs before their enemies! 9. For the Canaanites and all the inhabitants of the land shall hear of it, and shall compass us round, and cut off our name from the earth: and what wilt thou do for thy great name?' 10. And Jehovah said unto Joshua, 'Get thee up; wherefore art thou thus fallen upon thy face? Israel hath sinned; yea, they have even taken of the devoted thing, and they have even put it among their own stuff. 12. Therefore the children of Israel cannot stand before their enemies, they turn their backs before their enemies, because they are become *a devoted thing*: 13. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith Jehovah, the God of Israel, "There is a devoted thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the devoted thing from among you. 14. In the morning therefore ye shall be brought near by your tribes: and it shall be, that the tribe which Jehovah taketh shall come near by families; and the family which Jehovah shall take shall come near by households; and the household which Jehovah shall take shall come near man by man. 15. And it shall be, that he that is taken with the devoted thing shall be burnt with fire, he and

all that he hath ".' 16. So Joshua rose up early in the morning, and brought Israel near by their tribes; and the tribe of Judah was taken: 17. and he brought near the *families* of Judah: and he took the family of the Zerahites: and he brought near the family of the Zerahites *by households*; and Zabdi was taken: 18. and he brought near his household man by man; and Achan was taken. 19. And Joshua said unto Achan, 'My son, give, I pray thee, glory to Jehovah, the God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.' 20. And Achan answered Joshua, and said, 'Of a truth I have sinned against Jehovah, the God of Israel, and thus and thus have I done: 21. When I saw among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under *the mantle*.' 22. So Joshua sent messengers, and they ran unto the tent, and, behold, *the mantle* was hid in his tent, and the silver under it. 23. And they took them from the midst of the tent, and brought them unto Joshua, and unto all the children of Israel; and they laid them down before Jehovah. 24. And Joshua took Achan the son of Zerah and all that he had: and they brought them up into the valley of Achor. 25. And Joshua said, 'Why hast thou troubled us? Jehovah shall trouble thee this day.' And they burned them with fire. 26. And they raised over him a great heap of stones, unto this day; and Jehovah turned from the fierceness of his anger. Wherefore the name of that place was called The valley of Achor, unto this day.

The capture of Ai. *Joshua* 8.

1. And Jehovah said unto Joshua, 'Take all the people of war with thee, and arise, go up to Ai; 2. set thee an ambush for the city behind it.' 3. So Joshua arose, and all the people of war, to go up to Ai: and Joshua chose out thirty thousand men, the mighty men of valour, and sent them forth by night. 4. And he commanded them, saying, '*See*, ye shall lie in ambush against the city, behind the city: go not very far from the city, but be ye all ready: 5. and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them; 6. and they will come out after

us, till we have drawn them away from the city ; for they will say, "They flee before us, as at the first"; so we will flee before them : 7. and ye shall rise up from the ambush, and take possession of the city : for Jehovah your God will deliver it into your hand. 8. And it shall be, when ye have seized upon the city, that ye shall set the city on fire ; according to the word of Jehovah shall ye do : see, I have commanded you.' 9. And Joshua sent them forth : and they went to the ambushment, and abode between Bethel and Ai, on the west side of Ai : but Joshua lodged that night *in the midst of* the people. 10. And Joshua rose up early in the morning, and mustered the people, and went up, he and the elders of Israel, before the people to Ai. 11. And all the people, even the men of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai : now there was a valley between him and Ai. 14. And it came to pass, when the *men* of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle ; but *they* wist not that there was an ambush against *them* behind the city. 16. And all the people that were in the city were called *to arms* to pursue after them : and they pursued after Joshua, and were drawn away from the city. 17. And there was not a man left in Ai, that went not out after Israel : and they left the city open, and pursued after Israel. 18. And Joshua stretched out the javelin that was in his hand toward the city. 19. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it ; and they hasted and set the city on fire. 20. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way. 21. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and *smote* the men of Ai. 22. And the *ambush* came forth out of the city against them ; so they were in the midst of Israel, some on this side, and some on that side : and they smote them, *until* they let none of them remain or escape. 23. And the king of Ai they took alive, and brought him to Joshua. 25. And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. 29. And the king of Ai he hanged on a tree until the eventide : and at the going down of the sun Joshua commanded, and they took

his carcase down from the tree, and cast it at the entering in of the gate of the city, and raised thereon a great heap of stones, unto this day.

Treaty with Gibeon.

The fall of Ai is followed by an unsuccessful assault on Gibeon, a stronger city than Ai. Joshua therefore enters into an alliance with them, and the Gibeonites remained an independent people till the time of Solomon. As represented in the versions, the Gibeonites are given to the altar of Jehovah and made slaves, but this is due to the growth of national pride and popular tradition combined with the desire of the writers to make the conquest of Canaan completely successful.

The earliest combined version (JE), 500 years later. *Joshua* 9.

3. But when the inhabitants of Gibeon heard what Joshua had done unto Jericho and Ai, 4. they also did work wilily, and went and *took them provisions*, and took old sacks upon their asses, and wine-skins, old and rent and bound up; 5. and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and was become *crumbly*. 6. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, 'We are come from a far country: now therefore make ye a covenant with us.' 7. And the men of Israel said unto the Hivites, 'Peradventure ye dwell among us; and how shall we make a covenant with you?' 8. And they said unto Joshua, 'We are thy servants.' And Joshua said unto them, 'Who are ye? and from whence come ye?' 9. And they said unto him, 'From a very far country thy servants are come because of the name of Jehovah thy God. 11. And our elders and all the inhabitants of our country spake to us, saying, "Take provision in your hand for the journey, and go to meet them, and say unto them, We are your servants": now *therefore* make ye a covenant with us. 12. This our bread we took hot for our provision out of our houses on the day we came forth

to go unto you ; but now, behold, it is dry, and is become *crumbly*. 13. And these wine-skins, which we filled, were new ; and, behold, they be rent : and these our garments and our shoes are become old by reason of the very long journey.' 14. And the men (*of Israel*) took of their provision, and asked not counsel at the mouth of Jehovah. 15. And Joshua made peace with them, and made a covenant with them, to let them live. 16. And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbours, and that they dwelt among them. 22. And Joshua called for them, and he spake unto them, saying, ' Wherefore have ye beguiled us, saying, " We are very far from you " ; when ye dwell among us ? 23. *And* now cursed are ye, and there shall never fail to be of you bondmen for the house of my God.' 26. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. 27. And Joshua *gave* them that day *to* the altar of Jehovah.

The latest version (P), 700 years after Joshua, adds the following. 9^{17-21}.

And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by Jehovah, the God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, ' We have sworn unto them by Jehovah, the God of Israel : now therefore we may not touch them. This we will do to them, and let them live, *that there be no* wrath upon us, because of the oath which we sware unto them.' And the princes said unto them, ' Let them live ' : so they became hewers of wood and drawers of water unto all the congregation ; as the princes had spoken unto them.

The battle of Beth-horon.

Certain cities in the neighbourhood of Gibeon, alarmed at the treaty made between the Gibeonites and Joshua, attacked Gibeon and were defeated and pursued to

Beth-horon, where their flight was turned into a rout by a hailstorm. The great victory was celebrated in song in a book called the Book of Jashar; the figurative language of the song, praying for victory before the sun sets, was interpreted by the narrator of the story in a literal sense in the prose conclusion, and by an editor in the prose introduction to the poem. The Song Book and the story are a few hundred years later than the battle.

The earliest southern version (J), 350 years after the battle, in its usual manner makes Jehovah Himself defeat the five kings and rain hailstones on them and their armies. *Joshua* 10.

1. Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; and how the inhabitants of Gibeon had made peace with Israel, and were among them; 2. that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. 3. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 4. 'Come up unto me, and help me, and let us smite Gibeon: for it hath made peace with Joshua and with the children of Israel.' 5. Therefore the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it. 6. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, 'Slack not thy hand from thy servants; come up to us quickly, and save us, and help us.' 7. So Joshua went up from Gilgal, he, and all the people of war with him. 9. Joshua therefore came upon them suddenly; for he went up from Gilgal all the night. 10. And Jehovah discomfited them before Israel, and *smote* them with a great slaughter at Gibeon, and they smote them to Azekah, and unto Makkedah. 11. And it came to pass, as they fled from before

Israel, while they were in the going down of Beth-horon, that Jehovah cast down great stones from heaven upon them unto Azekah, and they died : they were more which died with the hailstones than they whom the children of Israel slew with the sword.

The sequel to the battle.

16. And these five kings fled, and hid themselves in the cave at Makkedah. 17. And it was told Joshua, saying, ' The five kings are found, hidden in the cave at Makkedah.' 18. And Joshua said, ' Roll great stones unto the mouth of the cave, and set them by it for to keep them : 19. but stay not ye ; pursue after your enemies, and smite the hindmost of them.' 20. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, 21. that all the people returned to the camp at Makkedah in peace : none moved his tongue against any of the children of Israel. 22. Then said Joshua, ' Open the mouth of the cave, and bring forth those five kings unto me out of the cave.' 23. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. 24. And it came to pass, when they brought forth those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the chiefs of the men of war which went with him, ' Come near, put your feet upon the necks of these kings.' And they came near, and put their feet upon the necks of them. 26. And afterward Joshua smote them, and put them to death, and hanged them on five trees : and they were hanging upon the trees until the evening. 27. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had hidden themselves, and laid great stones on the mouth of the cave.

A song and comments on it (vv. 12–14).

Then spake Joshua to Jehovah, in the day when Jehovah delivered up the Amorites before the children of Israel ; and he said in the sight of Israel,

" Sun, stand thou still upon Gibeon ;
And thou, Moon, in the valley of Aijalon.

And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies."

Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that Jehovah hearkened unto the voice of a man.

Battle of Lake Merom.

Some of the Israelite tribes had turned north after the fall of Jericho. Of their adventures, tradition told of a battle at Lake Merom with Jabin, king of Hazor, and echoes of it are to be found inserted in the later conflict between these northern tribes and the Canaanites led by Sisera.

The narrator, in order to shew that the whole of Canaan was conquered by Joshua, brings this great leader of the Joseph tribes into his account. The reader will notice that the barbarous custom of ham-stringing horses is by the narrator said to have been carried out on the orders of Jehovah.

The earliest southern version (J), 350 years later. *Joshua* 11.

1. And it came to pass, when Jabin king of Hazor heard thereof, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph. 4. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. 5. And all these kings met together; and they came and pitched together at the waters of Merom, to fight with Israel. 6. And Jehovah said unto Joshua, 'Be not afraid because of them: for tomorrow at this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.' 7. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and fell upon them,

8. and they smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward. 9. And Joshua did unto them as Jehovah bade him: he houghed their horses, and burnt their chariots with fire.

A later version of the Conquest.

The book of *Joshua* contains various versions put together by an editor who wrote 600 years after Joshua. A very early record spoke of an incomplete conquest and frequent disasters, the northern and southern versions had after many years altered the real course of history by turning tribal ventures under their own leaders into conquests gained by Joshua with a united nation both in the south and north of Canaan. The way is thus prepared for the editor of *Joshua*, who still more magnifies these great victories over the Canaanites. Here are some of these exaggerations.

After Makkedah. 10^{28-43}. Joshua conquers Makkedah, Libnah, Lachish, Eglon, Hebron, Debir. In each case the editor says that Joshua smote all the souls that were in these cities, and left none remaining. This section ends with these words, "So Joshua smote all the land, the hill country, and the South, and the lowland, and the slopes, and all their kings; he left none remaining: but he utterly destroyed all that breathed, as Jehovah, the God of Israel, commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because Jehovah, the God of Israel, fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

After Lake Merom. 11^{10-23}. Here too Joshua destroys Hazor, smiting "all the souls that were therein, there was none left that breathed." So he did to all the cities of the kings of the alliance. "So Joshua took all that land, the hill country, and all the south, and all the land of Goshen, and the lowland, and the Arabah, and the hill country of Israel, and the lowland of the same. There was not a city that made

peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: they took all in battle. For it was of Jehovah to *make strong* their hearts, to come against Israel in battle, that he might utterly destroy them, that they might have no favour (*shewn them by Israel*), but that he might destroy them, as Jehovah commanded Moses. . . . So Joshua took the whole land. . . . And the land had rest from war."

The latest version (P), included in *Joshua* 13–21, written 700 years after the settlement.

Here the writer goes further in exaggerating and distorting history. The tribes are at Shiloh, the land is divided among them by Eleazar, the priestly head, and Joshua, the civil head; cities of refuge are set apart, and other cities for the priests and Levites.

It is in this version that we find the story of the altar of Ed; it was written after there was only one sanctuary for the nation in Jerusalem.

The death of Joshua.

The final scene in the life of Joshua before his death is laid at Shechem. The inhabitants of this city were partly Canaanites and partly descendants of Israelites who had not gone into Egypt, and with them the invaders had made an alliance. At this city was a sanctuary, to appear at which was to appear before God.

At Shechem, according to the tradition, the tribes were assembled and Joshua bound them to serve Jehovah. He made a farewell speech. In the Bible version the writer puts into his mouth words which he, the writer, considers suitable to the occasion, and these words have been enlarged by the editor of *Joshua*.

The earliest northern version (E), 400 years later. *Joshua* 24.

And Joshua gathered all the tribes of Israel to Shechem, and they presented themselves before God. 2. And Joshua

said unto all the people, 'Thus saith Jehovah, the God of Israel, "Your fathers dwelt of old time beyond the River, and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; and Jacob and his children went down into Egypt. And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and afterward I brought you out, and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea. And when they cried out unto Jehovah, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, which dwelt beyond Jordan; and they fought with you: and I gave them into your hand, and ye possessed their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel; and he sent and called Balaam the son of Beor to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan and came unto Jericho: and the men of Jericho fought against you, and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you." Now therefore fear Jehovah, and serve him in sincerity and in truth: and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah. And the people answered and said, 'God forbid that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed: and Jehovah drave out from before us all the peoples, even the Amorites which dwelt in the land: therefore we also will serve Jehovah; for he is our God.' And Joshua said unto the people, 'Ye cannot serve

Jehovah (*and other gods besides*) ; for he is an holy God ; he is a jealous God ; he will not forgive your transgression nor your sins. If ye forsake Jehovah, and serve strange gods, then he will turn and do you evil, and consume you, after that he hath done you good.' And the people said unto Joshua, ' Nay ; but we will serve Jehovah.' And Joshua said unto the people, ' Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. Now therefore put away the strange gods which are among you, and incline your heart unto Jehovah, the God of Israel.' And the people said unto Joshua, ' Jehovah our God will we serve, and unto his voice will we hearken.'

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And he took a great stone, and set it up there under the oak that was in the sanctuary of Jehovah. And Joshua said unto all the people, ' Behold, this stone shall be a witness against us ; for it hath heard all the words of Jehovah which he spake unto us : it shall be therefore a witness against you, lest ye deny your God.' So Joshua sent the people away, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in the hill country of Ephraim, on the north of the mountain of Gaash.

CHAPTER XIII

THE JUDGES

The settlement of the Israelites in Canaan was a gradual process. They were now living amongst a people of higher civilisation than themselves, a people skilled in the arts of war and with a religion of their own. What conquest by war failed to achieve was accomplished by peaceful penetration and by assimilation. A new life began for the Israelites; they had been shepherds, now they became cultivators of the soil; they had been wanderers, now they became settlers; they had been vanquished in war by the Canaanites, but soon the victors were to be absorbed in the vanquished; they had married amongst themselves, now they were to contract marriages with uncircumcised peoples; they had worshipped Jehovah, but now Jehovah was to find a rival in the Baals or deities who were owners of the new land. No sense of national unity, no idea of common action against their enemies was possible, a source of weakness; this was partly due to mutual jealousy between tribe and tribe, partly due to the scattered settlements of the Israelites, cut off from one another by the strong Canaanite fortresses in the valleys, and by strong walls on the hills. Exposed to raids from tribes of Arabs, exposed to attacks from the Canaanites amongst whom they

dwelt, salvation was only secured by heroes of the tribes attacked —not national heroes but local heroes. They are known to us as Judges ; the settling of disputes, the giving of judgments and decisions was not their rôle, but rather the delivering of their own tribe from the hand of the oppressor.

What then was the powerful force which enabled the Israelites, powerless though they seemed to be, to gain the ultimate control of the Promised Land ? There is only one answer to this, the reality of their faith in Jehovah. In the wilderness their faith had overcome the insidious assaults of circumstance and history, in the Promised Land their faith overcame the rival and compelling worship of the Baals. The danger was very real, for here in Canaan were rival gods, not adverse circumstance ; these rival gods were worshipped in sanctuaries with which the sanctuaries of Jehovah had much in common in the altars, the sacred trees, the sacred stones. These rival gods, whether the male Baals or the female Ashtaroths, gave fruitful crops and the abundance of the soil. Would not a new life demand a suitable god ? Yet Jehovah triumphed ; He ousted the local Baals and took possession of Canaan ; He defeated the Baals of Canaan, Chemosh the god of Moab, Milcom the god of Ammon ; He was the god of war, the powerful God, who in a tempest came from His mountain abode in Edom to win the victory for His people in their greatest danger when the Canaanites under Sisera made their bid for supremacy. It was a faith, strange though its ideas seem to us, which overcame mountains.

. Of the history of the Israelites in the two hundred years which followed Joshua little is known. In *Judges* we get not history but historical stories of a few individual local heroes. The greatest of these were Ehud,

Deborah, Gideon, Jephthah, Samson and Samuel; we read of others who were not judges or deliverers, of Ruth, and of Micah. The understanding of the history of this period demands that the story of Micah of Ephraim should take first place.

As we have already seen from the earliest version of the settlement in Canaan the Danites had no settled abode. They had attempted to find a home in the north-west corner of Judah, but were forced out by the natives into the hills. There were Danite settlements at Zorah and Eshtaol, and the story of Micah shews us how the main body from these two villages found a home in the extreme north, and in finding a home set up a sanctuary by kidnapping the priest of Micah. The appeal of Deborah reached them there, but they hearkened not, 'Dan abode by the ships,' that is to say, they had taken service on board the Phoenician ships. The story relates how Micah in Ephraim had a private sanctuary with a sacred image, to the service of which he had installed one of his sons as priests, shewing that any Israelite could be a priest, but he preferred to have a Levite to act as priest when he was able to obtain one. To Micah's village came a body of Danites who were migrating north; they robbed Micah of his priest, carried off the sacred image, and threatened reprisals in case they were pursued. Moving northwards still, they came to Laish, captured it, changed its name to Dan, and made the Levite act as priest of the sanctuary they set up in Laish. The Levite was a grandson of Moses, and he and his sons were priests to the Danites all the time that the house of God was in Shiloh. Thus, along with the chief sanctuary at Shiloh, which was a temple with doors and inner chambers and which held the Ark and possessed no image, there existed local sanc-

tuaries, such as those in Dan and in Gideon's home at Ophrah.

Some time after the migration of the Danites the tribes who had found a home in the north were faced with a serious attempt to dispossess them. Led by Sisera, the Canaanites were called to arms, but suffered an overwhelming defeat; the prime mover in stirring up the Israelites to action was Deborah, a woman; the slayer of Sisera was Jael, another woman. Under the inspiration of Deborah six tribes were brought to common action; those on the east of the Jordan and Dan and Asher refused help; Judah, Simeon and Levi are not mentioned, for they were cut off by a line of fortresses extending from Jerusalem to the Mediterranean Sea; while Meroz, an Israelite settlement, refused to give help. The interest in the story lies in the attempt at a union of the tribes, not in the treacherous murder of the defeated leader. We must not judge the morals of this age by ours; it was an age of roughness and violence, when no quarter was expected or given.

Ehud, Gideon and Jephthah are the heroes of wars against Bedouin raiders. Each defends his own tribe against Arabs, but each has its special claim to attention; in each we find examples of the easy morality of the age. The trickery and the lie by which Ehud slew his enemy, the revenge of Gideon upon two captive kings and two villages of Israelites who had refused food and drink, the offering up of his only daughter in fulfilment of a vow by Jephthah, are true to the life of the age. Constantly shall we read of jealousy among tribes which prevented an alliance of help, and objections to their not sharing in the plunder of a victory in which they had not participated. We shall also read of new forms of government, suitable to the new form of settled life;

princes, elders, and chiefs take the place of patriarchal leaders. There were other religious vows than that of Jephthah ; there was the vow of growing the hair long when inveterate hostility was declared against an enemy ; the Song of Deborah speaks of its time as the time when a vow of vengeance was taken by warriors who let their hair grow long, and Samson too grew his hair in his forays against the Philistines.

The book ends with Samson, as the twelfth judge. He little deserved the title, for he was a man who sought nothing but the satisfying of his carnal passion. His life, as we read it, is seen to be a life of amours, but behind it lies the fact that the most serious opposition to the settlement of the Israelites in Canaan came from the warlike Philistines. Gideon of Manasseh with his small following defeats the marauding Midianites, Jephthah with a small army defeats the Ammonites and Moabites in two campaigns, and thus protects the tribes on the east of the Jordan ; but against the Philistines Judah could make no headway until in a king they found a saviour. Thus in the north, in the east, in the south, and in the centre, we read of wars and forays. But Jehovah was the God of war. Jehovah was the God of His People, and in the opening and closing words of the Song of Deborah may be found a true expression of the indomitable spirit of the Chosen People of Jehovah.

> ' Bless ye Yahweh !
> Attend, ye kings ; give ear, ye rulers :
> I—to Yahweh I will sing,
> Will make melody to Yahweh, the God of Israel.'
>
> . . . . . .
>
> ' So perish all thy foes, Yahweh :
> But be thy friends like the sun going forth in his might.'

Notes to Teachers.

Editor's theory. The book of *Judges* has a peculiarity of its own in the presence of introductory and concluding remarks by an editor, who in them propounds a theory that the children of Israel did that which was evil in the sight of Jehovah, that Jehovah delivered or sold them into the hand of enemies, that then the children of Israel cried unto Jehovah, who subdued their enemies, and finally that the land had rest for a number of years, generally twenty, forty, or eighty years.

These editorials, written 500 years after the events described, are not historical retrospects but theories, not true judgments of history but pure religious sentiment. They are contradicted by the stories to which they are affixed. For example, he turns wars waged by certain tribes into wars waged by a nation, that is, 'all Israel.' Ehud who delivers the tribe of Benjamin from Moab, Deborah who rallied certain tribes of the north against the Canaanites, Gideon who with his clan fought the Midianites, Jephthah who with the Gileadites beat off the Ammonites, are all transformed into national heroes. Again, the editor supposes that all the tribes were united together and formed a nation, whereas the stories themselves prove that such was not the case; Deborah rebukes those clans and tribes who would not rally at her call, Gideon is refused help by Succoth and Penuel, the men of Ephraim war with Jephthah and the men of Gilead. Thirdly, the editor's chronology is so artificial as to be valueless; the land has rest forty years after Othniel, eighty years after Ehud, forty years after Deborah, forty years after Gideon. Lastly, the editor regards the judges as ruling over Israel in succession, a conclusion which follows from his attempt to make

'all Israel' suffer oppression from the various tribal foes.

The morality of the period. The history of the 200 years covered by the book is a history of warfare; it was inevitable, for the Israelites were seeking a settlement and were therefore bound to come into conflict with the native Canaanites and the Arabs on the border and the Philistines. The Israelites desired to live in the cities and villages and to practise agriculture; they were involved in new interests and sought to make alliances, to form new systems of government in place of the ancient rule of the head of the family. The age was one of violence and strife. Ehud's murder of the king of Moab, Jael's cold-blooded murder of Sisera, Gideon's revenge on Zebah and Zalmunna and the towns of Succoth and Penuel, Samson's self-seeking slaughter of Philistines must not be judged by the morals of our age; the Israelites were fighting for their existence, and any act by which respite was gained or a victory consummated was judged heroic. To expect a high sense of honour and courtesy in a rough age is to expect the impossible.

The conflict of religions. It is somewhat difficult for us to put ourselves back into the past and realise the ideas which swayed the minds and impulses of the Israelites in the days of the judges. Yet the attempt must be made if we are to understand Jewish history.

The Israelites had entered Canaan. Canaan was more civilised and was a prosperous country. Who could have caused this prosperity but the local gods, the Baals or owners of the land? The soil yielded fruits and produce and harvests. Who could have given this abundance of riches and fertile soil but the Baals? Who ruled Canaan but the local Baals? Jehovah the

God of the Israelites dwelt at Sinai and though a god of war was the God of wandering shepherds! Was it not advisable to worship the gods of agriculture when they, the Israelites, sought to give up their wandering pastoral life for a settled agricultural life? Was it not politic to render allegiance to these powerful gods of the land where they sought a home? They compared their religious practices with those of the Canaanites and found much in common; both venerated sacred stones, and trees, and wells, and both used stone altars; the harvest feasts of the Canaanites found much to attract the invaders. Hence it came to pass that in course of time many Canaanite practices were adopted as part of the worship of Jehovah, and Jehovah himself was regarded as the Baal of Canaan. Jehovah was worshipped, and the local Baals were worshipped; it was a kind of compromise. Yet in the end Jehovah triumphed, and this we owe to the strong faith of the heroes, known as judges, to the sanctuary at Shiloh, the chief centre of the worship of Jehovah, and to the foundations so faithfully laid by Moses. In this connection the story of Micah should certainly be taught as it gives a vivid insight into the religious life of the period.

Samson. The stories of Samson are not suitable for young children. But with elder children they might be used with care and sympathy to teach them matters of sex, and the duty of men and women to control their bodily desires. Samson and Ruth offer a striking contrast.

In the story of Samson and Delilah is a passage in italics within square brackets. It is from the Septuagint, the Greek version of the Hebrew, and is an example of scribal error, the copyist unconsciously letting his eye travel from the first ' with the web ' to the second ' with the web,' and thus omitting the intervening words.

The Sanctuary at Dan.

A story full of interest in regard to the religious practices of the time of the Judges. Micah, a rich man, possesses a private sanctuary in which he places a sacred object by which he might get an oracle ; the object being a graven image, or an Ephod, a priestly vestment, or a Teraphim, a kind of idol. Any Israelite may be installed as priest, but one of the Levites, most of whom had attached themselves to the tribe of Judah, was preferred. We see Levites wandering in search of employment, and being paid for their work.

From the story we also gather that the tribe of Dan had yet found no settled home, as also we learn from the very early history of the conquest (*Judges* 1^{34}) ; by the time of Deborah they have a settled habitation (*Judges* 5^{17}). Hence we may place the story as between the death of Joshua and Deborah.

The story is in two versions. In the southern version the Levite is a full-grown man of mature age and a wanderer, in the other he is a young man, little more than a boy, who sojourned as a stranger with Micah, that is, lived with him and under the protection of one to whose tribe he did not belong.

The earliest southern version (J), 300 years later.

17^{5}. And the man Micah had a *sanctuary*, and he made an ephod, and teraphim, and *installed* one of his sons who became his priest. 7. (*Now there was a Levite*) from Bethlehem-judah. 8. And the man departed out of the city, out of Bethlehem-judah, to sojourn where he *might* find a place : and he came to the hill country of Ephraim to the house of Micah, as he journeyed. 9. And Micah said unto him, 'Whence comest thou ?' And he said unto him, 'I am a Levite of Bethlehem-judah, and I go to sojourn where I may find a place.' 10. And Micah said unto him, 'Dwell with me, and be unto me a father and a priest, and I will give thee ten pieces of silver by the year,

and a suit of apparel, and thy victuals.' 11. And the Levite was content to dwell with the man, 12. and was in the house of Micah. 13. Then said Micah, 'Now know I that Jehovah will do me good, seeing I have a Levite to my priest.'

18[1]. And in those days the tribe of the Danites sought them an inheritance to dwell in. 2. And the children of Dan sent *from* their family five men from Zorah, and from Eshtaol; and they said unto them, 'Go, search the land': and they came to the hill country of Ephraim, unto the house of Micah, and lodged there. 3. (*And they said to the Levite*) 'And what *is thy business here*?' 4. And he said unto them, 'Thus and thus hath Micah dealt with me, and he hath hired me, and I am become his priest.' 5. And they said unto him, 'Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.' 6. And the priest said unto them, 'Go in peace: before Jehovah is your way wherein ye go.' 7. Then the five men departed, and came to Laish, and saw the people that were therein, quiet and secure, and there was *no want of anything that is in the earth*, and they were far from the Zidonians, and had no dealings with any man. 8. And they came to Zorah and Eshtaol, 9. and they said, 'Arise, and let us go up against them. 10. When ye go, ye shall come unto a people secure, and the land is large, a place where there is no want of anything that is in the earth. 11. *Then* there set forth from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men girt with weapons of war. 12. And they went up, and encamped in Kiriath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day. 13. And they passed thence unto the hill country of Ephraim, and came unto the house of Micah. 17. And the priest stood by the entering of the gate with the six hundred men girt with weapons of war. 18. And these went into Micah's house, and fetched the ephod and the teraphim. *And* the priest said unto them, 'What do ye?' 19. And they said unto him, 'Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be priest unto the house of one man, or to be priest unto a tribe and a family in Israel?' 20. And the priest's heart was glad, and he took the ephod and the teraphim, and went in the midst of the people. 21. So they turned and departed, and put the little ones and the cattle and the goods before them. 22. When they were a good way from the house of

Micah, *behold, Micah and* the men that were in the houses near to Micah's house were *called to arms,* and overtook the children of Dan. 23. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, 'What aileth thee, that thou *art up in arms* ?' 24. And he said, 'Ye have taken away my gods which I made, and the priest, and are gone away, and what have I more ? and how then say ye unto me, what aileth thee ?' 25. And the children of Dan said unto them, 'Let not thy voice be heard among us, lest *fierce-tempered* fellows fall upon you, and thou lose thy life, with the lives of thy household.' 26. And the children of Dan went their way : and when Micah saw that they were too strong for him, he turned and went back unto his house. 27. And they took that which Micah had made, and the priest which he had, and came unto Laish, unto a people quiet and secure, and smote them with the edge of the sword ; and they burnt the city with fire. 28. And there was no deliverer, because it was far from Zidon, and they had no dealings with any man. And they built the city, and dwelt therein. 29. And they called the name of the city Dan.

The earliest northern version (E), fifty years after the above version.

17[1]. *Now* there was a man of the hill country of Ephraim, whose name was Micah. 2. And he said unto his mother, 'The eleven hundred pieces of silver that were taken from thee, about which thou didst utter a curse, and didst also speak in mine ears, 3. "I verily dedicate the silver unto Jehovah from my hand *alone* to make a graven image," 2. behold, the silver is with me ; I took it. 3. Now therefore I will restore it unto thee.' 2. And his mother said, 'Blessed be my son of Jehovah.' 4. And when he restored the money unto his mother, his mother took two hundred pieces of silver, and gave them to the *silversmith,* who made thereof a graven image : and it was in the house of Micah. 7. And there was a young man of the family of Judah, who was a Levite, and he sojourned there ; 11. and the young man was unto him as one of his sons.

18[2]. (*And the children of Dan sent*) from their whole number, *five* men of valour, to spy out the land, and to search it. 3. When they were by the house of Micah, they *recognised* the

voice of the young man, the Levite : and they turned aside thither, and said unto him, ' Who brought thee thither ? and what doest thou in this place ? ' . . . 8. And they came unto their brethren, and their brethren said unto them, ' What *news have ye.*' 9. (*And they said*), ' We have seen the land, and, behold, it is very good : and *will* ye *be* still ? be not slothful to go and to enter in to possess the land, 10. for God hath given it unto your hand . . . .' 14. Then answered the five men that went to spy out the country, and said unto their brethren, ' Do ye know that there is in these houses a graven image. Now therefore consider what ye have to do.' 15. And they turned aside thither, and came to the house of the young man the Levite, and asked him of his welfare. 17. And the five men that went to spy out the land went up, and came in thither, and took the graven image. 30. And the children of Dan set up for themselves the graven image : and Jonathan, the son of Gershom, the son of Moses, he and his sons became priests to the tribe of the Danites, 31. all the time that the house of God was in Shiloh.

The editorial.

In the *Book of Judges*, the editor, who lived 500 years later, gives his opinion of the period of history covered in the book. *Judges 2.*

11. And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim : 12. and they forsook Jehovah, the God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them : and they provoked Jehovah to anger. 14. And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. 15. Whither soever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them : and they were sore distressed. 16. And Jehovah raised up judges, which saved them out of the hand of those that spoiled them. 17. And yet they hearkened not unto their judges, for they went a whoring after other gods,

and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Jehovah; but they did not so. 18. And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them. 19. But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way.

Ehud, the Judge.

The tribe of Benjamin, which lived round and in Jericho, the city of palm trees, was attacked by the Moabites and beaten. Ehud delivered his people out of their hand by a clever stratagem.

The story is from the earliest combined version (JE) 400 years later, and the editor, nearly a century later still, has added an introduction and conclusion. *Judges* 3^{12-30}. The editor, according to his editorial, makes all Israel the sufferers and the victors.

Introduction. And the children of Israel again did that which was evil in the sight of Jehovah: and Jehovah strengthened Eglon the king of Moab against Israel, because they had done that which was evil in the sight of Jehovah. And he gathered unto him the children of Ammon and Amalek; and he went and smote Israel, and they possessed the city of palm trees. And the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto Jehovah, Jehovah raised them up a saviour, Ehud the son of Gera, the Benjamite, a man left-handed.

The earliest combined version (JE).

And the children of Israel sent a *tribute* by him unto Eglon the king of Moab. And Ehud made him a sword which had two edges, of a cubit length; and he girded it under his

raiment upon his right thigh. And he offered the *tribute* unto Eglon king of Moab: now Eglon was a very fat man. And when he had made an end of offering the *tribute*, he sent away the people that bare the present. But he himself turned back from *the graven images* that were by Gilgal, and said, 'I have a secret *message* unto thee, O king.' And he said, 'Silence!' And all that stood by him went out from him. And Ehud came unto him; and he was sitting by himself alone in his *cool roof-chamber*. And Ehud said, 'I have a message from God unto thee.' And he arose out of his seat. And Ehud put forth his left hand, and took the sword from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, for he drew not the sword out of his belly; and *he went out into the vestibule*. Then Ehud went forth into the porch, and shut the doors of the *roof-chamber* upon him, and locked them. Now when he was gone out, his servants came; and they saw, and, behold, the doors of the *roof-chamber* were locked; and they said, 'Surely he covereth his feet in his summer chamber.' And they tarried till they were ashamed: and, behold, he opened not the doors of the *roof-chamber*; therefore they took the key, and opened them: and, behold, their lord was fallen down dead on the earth. *But* Ehud *had* escaped while they tarried, and *had* passed beyond *the graven images*, and escaped into Seirah. And it came to pass, when he was come *thither*, that he blew a trumpet in the hill country of Ephraim, and the children of Israel went down with him from the hill country, and he before them. And he said unto them, 'Follow after me: for Jehovah hath delivered your enemies the Moabites into your hand.' And they went down after him, and took the fords of the Jordan against *Moab*, and suffered not a man to pass over. And they smote of Moab at that time about ten thousand men, every lusty man, and every man of valour; and there escaped not a man.

Conclusion. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Deborah, the Judge.

A song exists in the *Book of Judges*, which is contemporary with the history, that is, the song was written

soon after a great victory gained against the Canaanites by Deborah. It is therefore a valuable guide to the life and history of the people.

The translation given below is that of Dr. Burney in his great work on this book. The words in italics are those of the editor of the song.

The Song of Deborah.

1. *Then sang Deborah and Barak the son of Abinoam on that day, saying,*
2. (When long locks of hair were worn loose in Israel; when the people volunteered.)

Bless ye Yahweh!

3. Attend, ye kings; give ear, ye rulers:
   I—to Yahweh I will sing,
   Will make melody to Yahweh, the God of Israel.
4. Yahweh, in thy progress from Seir,
   In thy march from the field of Edom,
   Earth quaked, yea, heaven rocked,
   Yea, the clouds dropped water
5. The mountains shook before Yahweh,
   Before Yahweh, the God of Israel.

6. From the days of Shamgar ben-Anath,
   From the days of old, caravans ceased.
   And they that went along the ways used to walk by crooked paths.
7. Villages ceased in Israel;
   . . . . . ceased;
   Till thou didst arise, Deborah,
   Didst arise as a mother in Israel.
8. Armourers had they none;
   Armed men failed from the city:
   Was there seen a shield or a lance
   Among forty thousand in Israel?

12. Awake, awake, Deborah!
    Awake, awake, sing paean!
    Rise up, Barak, and lead captive
    Thy captors, O son of Abinoam!

9. Come, ye commanders of Israel !
Ye that volunteered among the people, bless ye Yahweh !
10. Let the riders on tawny she asses review it,
And let the wayfarers recall it to mind !
11. Hark to the maidens laughing at the wells !
There they recount the righteous acts of Yahweh,
The righteous acts of his arm in Israel.

13. Then down to the gates gat the nobles ;
Yahweh's folk gat them down mid the heroes.
14. From Ephraim they spread out on the vale ;
' After thee, Benjamin ! ' mid thy clansmen.
From Machir came down the commanders,
And from Zebulun men wielding the truncheon.
15. And thy princes, Issachar, were with Deborah ;
And Naphtali was leal to Barak .
To the vale he was loosed at his heel.

Utterly reft into factions was Reuben ;
Great were his searchings of heart.
16. Why sat'st thou still amid the folds,
To hear the pastoral pipings ?
17. Gilead beyond the Jordan dwelt,
And Dan abideth by the ships.
Asher sat still by the shore of the seas,
Dwelling beside his creeks.
18. Zebulun is the folk that scorned its life to the death,
And Naphtali on the heights of the field.

19. On came the kings, they fought ;
Then fought the kings of Canaan ;
In Taanach, by the rills of Megiddo ;
The gain of money they took not.
20. From heaven fought the stars ;
From their highways they fought with Sisera.
21. The torrent Kishon swept them off ;
It faced them, the torrent Kishon
Bless thou, my soul, the might of Yahweh !

22 Then loud beat the hoofs of the horses ;
Off galloped, off galloped his chargers.
23. Curse ye, curse ye Meroz !
Curse ye, curse ye her towns-folk.
For they came not to the help of Yahweh,
To the help of Yahweh mid the heroes.

24. Most blessed of women be Jael,
Of tent-dwelling women most blessed !
25. Water he asked ; milk she gave ;
In a lordly dish she proffered curds.
26. Her hand to the peg she put forth,
And her right to the maul of the workmen ;
And she smote Sisera—destroyed his head,
Shattered and pierced through his temples.
27. Twixt her feet he bowed, he fell down, he lay prone ;
Twixt her feet he bowed, he fell down.
Where he bowed, there he fell down undone.

28. Out through the window she leaned and exclaimed,
The mother of Sisera out through the lattice :
' Wherefore delayeth his car to come ?
Wherefore tarrieth the clatter of his chariots ? '
29. Her wisest princesses make answer,
Yea, she returneth her reply :
30. ' Are they not finding—dividing the spoil ?
A damsel—two damsels for every man :
A spoil of dyed stuffs for Sisera,
A spoil of dyed stuffs embroidered ;
Two dyed embroideries for the neck of the queen.'

31. So perish all thy foes, Yahweh :
But be thy friends like the sun going forth in his might.

And the land had rest forty years.

The story behind the song.

The Israelites were expanding their initial settlements when the Canaanites, under Sisera, attacked them. The tribes were roused by Deborah ; six of those in the north answered her summons ; Dan, Asher, Reuben, and Gad refused ; Judah could not help owing to strong Canaanitish fortresses between them and the other tribes north of her. The river Kishon, flooded by a storm, completed the havoc wrought by a defeat of Sisera at Megiddo ; the leader fled and met with an ignominious death at the hands of Jael, a woman.

We notice that the tribes are not yet a nation; one bond bound them, loyalty to Jehovah. He is their God; He comes from the desert of Edom to help them, travelling in a tempest. He fights for His people; Israel's foes are His foes, and their friends His friends.

The earliest northern version (E), 300 years after the battle, gives the following account; the differences are those due to time, but the main facts agree. *Judges* 4. The editor's introduction and conclusion are given; he makes all Israel suffer, and by an error introduces Jabin into the narrative.

Introduction. And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead. And Jehovah sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

The story. And she sent and called Barak the son of Abinoam out of Kedesh-napthali, and said unto him, 'Hath not Jehovah, the God of Israel, commanded, saying, "Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Napthali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand".' And Barak said unto her, 'If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go.' And she said, 'I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for Jehovah shall sell Sisera into the hand of a woman.' And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Napthali together to Kedesh; and there went up *after him* ten thousand men: and Deborah went up with him. Now Heber the Kenite had severed himself from *Kain*, and had pitched his tent as far as the *terebinth* in Zaanannim, which is by Kedesh.

And they told Sisera that Barak the son of Abinoam *had* gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the *nations*, unto the river Kishon. And Deborah said unto Barak, 'Up; for this is the day in which Jehovah hath delivered Sisera into thine hand: is not Jehovah gone out before thee *to battle*?' So Barak went down from mount Tabor, and ten thousand men after him. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera lighted down from his chariot, and fled away on *foot*. But Barak pursued after the chariots, and after the host, unto Harosheth of the *nations*: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Howbeit Sisera fled away on *foot* to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael *came* out to meet Sisera, and said unto him, 'Turn in, my lord, turn in to me; fear not.' *So* he turned in unto her into the tent, and she covered him with a *fly-net*. And he said unto her, 'Give me, I pray thee, a little water to drink; for I am thirsty.' And she opened *her milk-skin*, and gave him *to* drink, and covered him. And he said unto her, 'Stand *at* the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, "Is there any man here?" that thou shalt say, "No?"' Then Jael Heber's wife took a *tent-peg*, and took *a* hammer in her hand, and went softly unto him, and smote the *peg* into his *temple*, and it pierced through into the ground; for he was in a deep sleep *and weary*: *so he* died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, 'Come, and I will shew thee the man whom thou seekest.' And he came unto her; and, behold, Sisera lay dead, and the *tent-peg* was in his *temple*.

Conclusion. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Gideon the judge.

Gideon of the clan of Abiezer of the tribe of Manasseh with a small force attacks a roving band of Midianite

marauders. He defeats them and in the pursuit is reinforced by other clans from Manasseh.

There are three versions of this fight, shewing how tradition grows. The editor, as usual, makes all Israel suffer; his introduction and conclusion are given.

Introduction. 6^{1-6}. And the children of Israel did that which was evil in the sight of Jehovah: and Jehovah delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of Midian the children of Israel made them the dens which are in the mountains, and the caves, and the strong holds. And so it was, when Israel had sown, that the Midianites *would come* up, and the Amalekites, and the children of the east; they *would come* up against them; and they encamped against them, and destroyed the increase of the earth, *as far as* Gaza, and *would leave* no sustenance in Israel, neither sheep, nor ox, nor ass. For they *used to come* up with their cattle and their tents, they *would come* in as locusts for multitude; both they and their camels were without number: and they came into the land to destroy it. And Israel was brought very low because of Midian; and the children of Israel cried unto Jehovah.

The earliest southern version (J), 250 years after Gideon.

Here the writer says that Gideon's hesitation to take the lead in a campaign was overcome by a personal visit of the angel of Jehovah. It is a characteristic of the writer as we have seen before. Gideon then gathers the clan of Abiezer, a force of 300 men who carried pitchers with torches inside the pitchers. The pursuit, after victory, is taken up by men out of all Manasseh; two princes, Oreb and Zeeb, are slain, and men from Ephraim, who were offended by not being called to the attack but only to the pursuit, are pacified by Gideon's ready wit.

Judges 6^{11-24}. And the angel of Jehovah came, and sat under the *terebinth* which was in Ophrah, that *belonged to* Joash the

Abiezrite : and his son Gideon was beating out wheat in the winepress, to save it from the Midianites. And the angel of Jehovah appeared unto him, and said unto him, ' Jehovah is with thee, thou mighty man of valour.' And Gideon said unto him, ' Oh my lord, if Jehovah be with us, why then is all this befallen us ? and where be all his wondrous works which our fathers told us of, saying, " Did not Jehovah bring us up from Egypt ? " but now Jehovah hath cast us off, and delivered us into the hand of Midian.' And Jehovah *turned towards* him, and said, ' Go in this thy might, and save Israel from the hand of Midian : *do* not I *send* thee ? ' And he said unto him, ' Oh *my lord*, wherewith shall I save Israel ? behold, my family is the poorest in Manasseh, and I am the least in my father's house.' And Jehovah said unto him, ' Surely I will be with thee, and thou shalt smite the Midianites as one man.' And he said unto him, ' If now I have found grace in thy sight, then shew me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my *offering*, and lay it before thee.' And he said, ' I will tarry until thou come again.' And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of meal : the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the *terebinth*, and presented it. And the angel of God said unto him, ' Take the flesh and the unleavened cakes, and lay them *on yonder* rock, and pour out the broth.' And he did so. Then the angel of Jehovah *stretched* forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes ; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes ; and the angel of Jehovah departed out of his sight. And Gideon saw that he was the angel of Jehovah ; and Gideon said, ' Alas, O Lord Jehovah ! forasmuch as I have seen the angel of Jehovah face to face.' And Jehovah said unto him, ' Peace be unto thee ; fear not : thou shalt not die.' Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom : unto this day it is yet in Ophrah of the Abiezrites.

6^{34}. *And* the spirit of Jehovah came upon Gideon ; and he blew a trumpet ; and Abiezer was *called to arms* after him. 7^{16}. And he divided the three hundred men into three companies and he put into the hands of all of them empty pitchers, with torches within the pitchers. 17. And he said unto them, ' Ye

shall see what I do, and *shall* do likewise. 18. And *ye shall* say, " For Jehovah and for Gideon ! " ' 20. And they brake the pitchers, and held the torches in their left hands and in their right hand *the sword* and they cried ' For Jehovah and for Gideon.' 21. And they stood every man in his place round about the camp : and all the *camp awoke*, and they shouted, and *fled* 22. toward Zererah, as far as the border of Abel-meholah, by Tabbath.

7^{23-25}. And the men of Israel were *called to arms* out of all Manasseh, and pursued after Midian. And Gideon sent messengers throughout all the hill country of Ephraim, saying, ' Come down against Midian, and take against them the fords of Jordan, as far as Beth-barah. So all the men of Ephraim were gathered together, and took the *fords of Jordan* as far as Beth-barah. And they took the two princes of Midian, Oreb and Zeeb ; and they slew Oreb at the rock of Oreb, and Zeeb they slew at the winepress of Zeeb ; and they brought the heads of Oreb and Zeeb to Gideon.

8^{1-3}. And the men of Ephraim said unto him, ' Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with Midian ? ' And they did chide with him sharply. And he said unto them, ' What have I now done in comparison of you ? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer ? God hath delivered into your hand the princes of Midian, Oreb and Zeeb : and what was I able to do in comparison *with* you ? ' Then their anger was abated toward him, when he had said that.

The earliest northern version (E), 300 years after Gideon.

In this parallel version the early part of the account of Gideon is missing, having been replaced by accounts in other versions. We notice that Gideon's hesitation is not overcome by an appearance of the angel of Jehovah but by dreams, vv. 38, 40 ; the writer of this version generally represents God as speaking by dreams. In this version too Gideon has 300 men drawn not from one clan but from all Manasseh. The blowing of trumpets forms the stratagem, and the Midianites, in alarm, fall on one another. The two princes captured are Zebah and

Zalmunna, who, for having slain Gideon's brothers, were put to death. The numbers of the Midianites have become over 120,000 men of war.

$6^{33, 35-40}$, 7^{1}. 33. *And* all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and pitched in the valley of Jezreel. 35. And he sent messengers throughout all Manasseh; and they were *called to arms* after him. 36. And Gideon said unto God, 'If thou wilt save Israel by mine hand, as thou hast spoken, 37. behold, I *am putting* a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken.' 38. And it was so: for he rose up early on the morrow, and pressed the fleece together, and wringed the dew out of the fleece, a bowlful of water. 39. And Gideon said unto God, 'Let not thine anger be kindled against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.' 40. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground. 1. *And* Jerubbaal and all the people that were with him, rose up early, and pitched beside the spring of Harod: and the camp of Midian was on the north side of them, *beneath* the hill of Moreh in the valley.

$7^{9-15, 17-19, 22}$. 9. And it came to pass the same night, that Jehovah said unto him, 'Arise, get thee down *against* the camp; for I have delivered it into thine hand. 10. But if thou fear to go down, go thou with Purah thy servant down to the camp: 11. and thou shalt hear what they say; and afterward shall thine hands be strengthened *and thou shalt* go down *against* the camp.' Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp. 12. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea shore for multitude. 13. And when Gideon was come, behold, there was a man that told a dream unto his *comrade*, and *he* said, 'Behold, I dreamed a dream, and, lo, a cake of barley bread *was tumbling* into the camp of

Midian, and *when it* came unto *a* tent, *it* smote it that it fell, and *it* turned it upside down.' 14. And his *comrade* answered and said, 'This is nothing else *than the men* of Israel: into *their* hand God hath delivered Midian, and all the host.'

15. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, 'Arise; for Jehovah hath delivered into your hand the host of Midian, 17. and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. 18. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp.' 19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets. 22. And *the three hundred blew* trumpets, and Jehovah set every man's sword against his *comrade, throughout* all the *camp*: and the host fled as far as Beth-shittah.

8^{4-21}. And Gideon came to *the* Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing. 5 And he said unto the men of Succoth, 'Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, the kings of Midian.' And the *rulers* of Succoth said, 'Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?' And Gideon said, '*Well then*, when Jehovah hath delivered Zebah and Zalmunna into mine hands, then I will *thresh* your flesh *together* with the thorns of the wilderness and with briers.' And he went up thence to Penuel, and spake unto them in like manner: and the men of Penuel answered him as the men of Succoth had answered. And he spake also unto the men of Penuel, saying, 'When I come again in *safety*, I will break down this tower.' Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the host of the children of the east: for there fell an hundred and twenty thousand men that drew sword. And Gideon went up *towards the track* of them that dwell in tents, east of Nobah and Jogbehah; and *he* smote the host; for the host was *careless*. And Zebah and Zalmunna fled; and he pursued after them; and he took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. And Gideon the

son of Joash returned from the battle from the ascent of Heres. And he caught a young man of the men of Succoth, and *questioned* him: and he *wrote down* for him the *rulers* of Succoth and the elders thereof, seventy and seven men. And he came unto the men of Succoth, and said, 'Behold Zebah and Zalmunna, concerning whom ye did taunt me, saying, "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?"' And he took the elders of the city, and thorns of the wilderness and briers, and with them he *threshed* the men of Succoth. And he brake down the tower of Penuel, and slew the men of the city. Then said he unto Zebah and Zalmunna, 'What manner of men were they whom ye slew at Tabor?' And they answered, 'As thou art, so were they; each one resembled the children of a king.' And he said, 'They were my brethren, the sons of my mother: as Jehovah liveth, if ye had saved them alive, I would not slay you.' And he said unto Jether his firstborn, 'Up, slay them.' But the youth drew not his sword: for he feared, because he was yet a youth. Then Zebah and Zalmunna said, 'Rise thou, and fall upon us: for *a* man *hath a man's* strength. And Gideon arose, and slew Zebah and Zalmunna; and *he* took the crescents that were on their camels' necks.

The Ephod. 8^{24-27}. And Gideon said unto them, 'I would desire a request of you, that ye would give me every man the earrings of his spoil.' (For they had golden earrings, because they were Ishmaelites.) And they answered, 'We will willingly give them.' And they spread a garment, and did cast therein every man the earrings of his spoil. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside the crescents, and the pendants, and the purple *raiments* that *were* on the kings of Midian, and beside the *necklaces* that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went a whoring after it there: and it became a snare unto Gideon, and to his house.

A later northern version, 400 years later than Gideon.

Here again there are 300 men, but they are drawn from other tribes than Manasseh, and are those left after the

original thirty-two thousand have been reduced by two tests. We are told that Gideon received the name Jerubbaal because he had destroyed the altar of Baal in the village and had built a new altar to Jehovah, and on it sacrificed a bullock, using for firewood the sacred pole or asherah which specially distinguished Canaanite sanctuaries from those of the Israelites; that his family was of some consequence and not the least in the city where he dwelt. The version of the battle and pursuit are missing, but we are given a most interesting point, the offer of a kingship to Gideon.

6^{7-10}. And it came to pass, when the children of Israel cried unto Jehovah because of Midian, that Jehovah sent a prophet unto the children of Israel: and he said unto them, 'Thus saith Jehovah, the God of Israel, "I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, 'I am Jehovah your God; ye shall not fear the gods of the Amorites, in whose land ye dwell': but ye have not hearkened unto my voice".'

6^{25-32}. And it came to pass the same night, that Jehovah said unto him, 'Take *ten men of thy servants and a* bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it: and build an altar unto Jehovah thy God upon the top of this strong hold, in the orderly manner, and take the bullock, and offer *it up as* a burnt offering with the wood of the Asherah which thou shalt cut down.' Then Gideon took ten men of his servants, and did as Jehovah had spoken unto him: and it came to pass, because he feared his father's household and the men of the city, so that he could not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the bullock was offered upon the altar that *had been built*. And they said one to another, 'Who hath done this thing?' And when they inquired and asked, they said, 'Gideon the son of Joash hath

done this thing.' Then the men of the city said unto Joash, ' Bring out thy son, that he may die ; because he hath broken down the altar of Baal, and because he hath cut down the Asherah that was by it.' And Joash said unto all that stood against him, ' Will ye *contend* for Baal ? or will ye save him ? he that will *contend* for him *shall* be put to death at morning : if he be a god, let him *contend* for himself, because one hath broken down his altar.' Therefore on that day *they* called him Jerubbaal, saying, ' Let Baal *contend with* him, because he hath broken down his altar.'

6^{35}. And he sent messengers unto Asher, and unto Zebulun ; and they came up to meet *the Midianites*.

7^{2-8}. And Jehovah said unto Gideon, ' The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, " Mine own hand hath saved me." Now therefore go to, proclaim in the ears of the people, saying, " Whosoever is fearful and trembling, let him return and depart from mount *Gilboa*." And there returned of the people twenty and two thousand, and there remained ten thousand. And Jehovah said unto Gideon, ' The people are yet too many ; bring them down unto the water, and I will *test* them for thee there : and it shall be, that of whom I say unto thee, " This shall go with thee," the same shall go with thee ; and of whomsoever I say unto thee, " This shall not go with thee," the same shall not go.' So he brought down the people unto the water : and Jehovah said unto Gideon, ' Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down upon his knees to drink.' And the number of them that lapped, putting their hand to their mouth, was three hundred men ; but all the rest of the people *bent* down upon their knees to drink water. And Jehovah said unto Gideon, ' By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand : *but* let all the people go every man unto his place.' And he sent all the men of Israel every man unto his tent, but retained the three hundred men : and the camp of Midian was beneath him in the valley.

The offer of kingship. $8^{22, 23}$. Then the men of Israel said unto Gideon, ' Rule thou over us, both thou, and thy son, and thy son's son also : for thou hast saved us out of the hand of Midian.' And Gideon said unto them, ' I will not rule over

you, neither shall my son rule over you : Jehovah shall rule over you.'

Conclusion. 8^{28}. So Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

Jephthah the judge.

The Ammonites attack the Israelites who lived on the east of the Jordan, and are vanquished by the leader of a band of outlaws. The incidents of the vow made by Jephthah, which cost him his only daughter's life, and of the men of Ephraim who could not pronounce Shibboleth are quite in accordance with the spirit of the age. That a man should make a vow in case of extreme danger, and a vow involving the death of a human being, that it should be thought acceptable to Jehovah, was not unnatural in those days. It is in a war with Moab that Jephthah makes his vow ; so also in later years a king of Moab in a time of stress offers up his son to Chemosh his god. We also notice the existence of a sanctuary at Mizpah, where Jephthah repeats the agreement between him and the elders of Gilead. He is therefore said to have spoken his words "before Jehovah."

The versions give us not parallel narratives but two distinct narratives ; one describes a war with Ammon, the other a war with Moab.

The earliest southern version (J), 250 years after Jephthah.

The jealousy of the tribes and the absence of a sense of union are as apparent as in the life of Gideon.

11^{1}. Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot : 3. *And* Jephthah fled from his brethren, and dwelt in the land of Tob : and there were gathered *worthless* fellows to Jephthah, and they went out with him. 4. And it came to pass after a while, that the

children of Ammon made war against Israel. 5. And it was so, that the elders of Gilead went to fetch Jephthah out of the land of Tob: 6. and they said unto Jephthah, 'Come and be our chief, that we may fight with the children of Ammon.' 7. And Jephthah said unto the elders of Gilead, 'Did not ye hate me, and drive me out of my father's house? and why are ye come unto me now when ye are in distress?' 8. And the elders of Gilead said unto Jephthah, 'Therefore *have we returned* to thee now, that thou mayest go with us, and fight with the children of Ammon, and thou shalt be our head over all the inhabitants of Gilead.' 9. And Jephthah said unto the elders of Gilead, 'If ye bring me home again to fight with the children of Ammon, and Jehovah deliver them before me, shall I be your head?' 10. And the elders of Gilead said unto Jephthah 'Jehovah shall be *hearer* between us; surely according to thy word so will we do.' 11. *So* Jephthah went with the elders of Gilead, and the people made him head and chief over them: and Jephthah spake all his words before Jehovah in Mizpah.

29. *And* the spirit of Jehovah came upon Jephthah, and he passed *through* Gilead and Manasseh, and passed over *to* Mizpah of Gilead, and from Mizpah of Gilead he passed over unto the children of Ammon, 32. to fight against them; and Jehovah delivered them into his hand. 33. And he smote them unto Abel-cheramin with a very great slaughter.

12[1–6]. And the men of Ephraim were gathered together, and passed *over to Saphon*; and they said unto Jephthah, 'Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.' And Jephthah said unto them, '*I was at strife, I and my people, and* the children of Ammon *oppressed me exceedingly*; and when I called you, ye saved me not out of their hand. And when I saw that *there was none to save me*, I put my life in my hand, and passed over against the children of Ammon, and Jehovah delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?' Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim. And the Gileadites took the fords of Jordan against the Ephraimites: and it was so, that when the fugitives of Ephraim said, 'Let me go over,' the men of Gilead said to *each*, 'Art thou an Ephraimite?' *And* if he said,

'Nay,' they said unto him, 'Say now Shibboleth'; and he said 'Sibboleth,' *and was not able* to pronounce it right; then they laid hold on him, and slew him at the fords of Jordan: and there fell at that time of Ephraim forty and two thousand.

The earliest northern version (E), fifty years after above was written.

Here the writer has confounded Moab with Ammon, and turned a campaign against Moab whose god was Chemosh into a campaign against Ammon whose god was Milcom. In order to give coherence to the narrative 'Moab' is in the story below substituted for 'Ammon' where necessary.

11[12-28]. And Jephthah sent messengers unto the king of the children of *Moab*, saying, 'What hast thou to do with me, that thou art come unto me to fight against my land?' And the king of the children of *Moab* answered unto the messengers of Jephthah, 'Because Israel took away my land, when he came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now, therefore, restore *it* again peaceably." And Jephthah sent messengers again unto the king of the children of *Moab*, and said unto him, 'Thus saith Jephthah; Israel took not away the land of Moab: but when they came up from Egypt, and Israel *went* through the wilderness unto the Red Sea, and came to Kadesh; then Israel sent messengers unto the king of Edom, saying, "Let me, I pray thee, pass through thy land": but the king of Edom hearkened not. And in like manner he sent unto the king of Moab: but he would not: and Israel abode in Kadesh. Then he *went* through the wilderness. and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they pitched on the other side of Arnon; but they came not within the border of Moab, for Arnon was the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, "Let us pass, we pray thee, through thy land unto my place." But Sihon trusted not Israel to pass through his border: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And Jehovah, the God of Israel,

delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the border of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. So now Jehovah, the God of Israel, hath dispossessed the Amorites from before his people Israel, and shouldest thou possess them? Wilt not thou possess (*the territory of*) *those whom* Chemosh thy God *dispossesseth*? so, *all that* Jehovah our God hath dispossessed from before us, them will we possess. And now art thou *at all* better than Balak, the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them? While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that are along by the side of Arnon, *why* did ye not recover them *at* that time? I therefore have not sinned against thee, but thou doest me wrong to war against me. Jehovah, *who is* Judge this day, judge between the children of Israel and the children of *Moab*.' Howbeit the king of the children of Moab hearkened not unto the words of Jephthah which he sent him.

The vow. 30. And Jephthah vowed a vow unto Jehovah, and said, 'If thou wilt indeed deliver the children of *Moab* into mine hand, 31. then it shall be, that *whosoever* cometh forth of the doors of my house to meet me, when I return in peace from the children of *Moab*, shall be Jehovah's, and I will offer *him* up for a burnt offering.' 32. So Jephthah passed over unto the children of *Moab* and 33. smote them from Aroer until thou comest to Minnith, even twenty cities. 34–40. And Jephthah came to Mizpah unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, 'Alas, my daughter! thou hast brought me very low, and thou art *the cause of my trouble*: for I have opened my mouth unto Jehovah, and I cannot go back.' And she said unto him, 'My father, thou hast opened thy mouth unto Jehovah; do unto me according to that which hath proceeded out of thy mouth; forasmuch as Jehovah hath taken vengeance for thee of thine enemies.' And she said unto her father, 'Let this thing be done for me: let me alone for two months, that I may *go and roam free* upon the mountains, and bewail my virginity, I and my companions.'

And he said, 'Go.' And he sent her away for two months: and she departed, she and her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she had not known man. And it *became* a custom in Israel, that the daughters of Israel went yearly to *commemorate* the daughter of Jephthah the Gileadite, four days in a year.

Samson the judge.

Stories of a mighty hero who had performed Herculean acts against the Philistines had been current and were collected in the **earliest southern version** (J) 250 years later. He is no leader of men like Deborah or Gideon or Jephthah, but a man fighting for his own purposes; his deeds appealed to the imagination. To the stories collected in this version were later added the stories of his birth, and when they were included in *Judges* the editor added his introduction and conclusion and turned Samson into a judge or deliverer. It is curious to notice that the story of Delilah with its sequel at Gaza was placed after the editor's conclusion; he evidently did not approve of Samson. The second editorial conclusion at the close of the Biblical story of Samson is that of a secondary editor.

The chief editor does not say that Samson delivered the Israelites from the Philistines, but that during Samson's life the Philistines ruled the Israelites. It was David who broke the Philistine oppression. In the time of Samson, Judah and the unsettled Danites were those who suffered from the inroads of the Philistines.

Samson was not a Nazirite. He neither abstains from wine nor does he hesitate to eat honey taken from a dead and therefore a defiled body of a lion. His mother is the one forbidden to drink wine and eat unclean food. Just as the chief editor made Samson a judge,

so the narrator of the stories has made him a Nazirite, since wearing long hair was a Nazirite custom, but, as we learn from the Song of Deborah, warriors wore their hair long when deadly war was proclaimed. Thus misled, the narrator constructed the story of Samson's birth, the form of which is also due to him.

Introduction. 13[1]. And the children of Israel again did that which was evil in the sight of Jehovah ; and Jehovah delivered them into the hand of the Philistines forty years.

Birth. 13[2-25]. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah ; and his wife was barren, and bare not. And the angel of Jehovah appeared unto the woman, and said unto her, ' Behold now, thou art barren, and bearest not. Now therefore beware, I pray thee, and drink no wine nor strong drink, and eat not any unclean thing : for, behold, thou *art with child,* and *shalt* bear a son ; and no razor shall come upon his head : for the child shall be a Nazirite unto God from the womb.' Then the woman came and told her husband, saying, ' A man came unto me, and his countenance was like the countenance of the angel of God, very terrible ; and I asked him not whence he was, neither told he me his name : but he said unto me, " Behold, thou *art with child,* and *shalt* bear a son ; and now drink no wine nor strong drink, and eat not any unclean thing : for the child shall be a Nazirite unto God from the womb to the day of his death ".' Then Manoah intreated Jehovah, and said, ' Oh Lord, I pray thee, let the man of God whom thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.' And God hearkened to the voice of Manoah ; and the angel of God came again unto the woman as she sat in the field : but Manoah her husband was not with her. And the woman made haste, and ran, and told her husband, and said unto him, ' Behold, the man hath appeared unto me, that came unto me the other day.' And Manoah arose, and went after his wife, and came to the man, and said unto him, ' Art thou the man that spakest unto the woman ? ' and he said, ' I am.' And Manoah said, ' Now *assuming that* thy words come to pass, what shall be the *rule of life for* the child, and his work ? ' And the angel of Jehovah said unto Manoah, ' Of all that I said unto the woman let her beware.

She may not eat of any thing that cometh of the *grape-vine*, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe.' And Manoah said unto the angel of Jehovah, 'I pray thee, let us detain thee, that we may make ready a kid *before* thee.' And the angel of Jehovah said unto Manoah, 'Though thou detain me, I will not eat of thy bread; *but* if thou wilt make ready a burnt offering, thou must offer it unto Jehovah.' For Manoah knew not that he was the angel of Jehovah. And Manoah said unto the angel of Jehovah, 'What is thy name? *and* when thy words come to pass we *will* do thee honour.' And the angel of Jehovah said unto him, 'Wherefore askest thou after my name, seeing it is wonderful?' So Manoah took the kid, and offered it upon the rock unto Jehovah. *And* it came to pass, when the flame went up toward heaven from off the altar, that the angel of Jehovah ascended in the flame of the altar: and Manoah and his wife *were looking* on; and they fell on their faces to the ground. But the angel of Jehovah did no more appear to Manoah or to his wife. Then Manoah knew that he was the angel of Jehovah. And Manoah said unto his wife, 'We shall surely die, because we have seen God.' But his wife said unto him, 'If Jehovah *had been* pleased to kill us, he would not have received a burnt offering at our hand, neither would he have shewed us all these things, nor would *he* at this time have told us such things.' And the woman bare a son, and called his name Samson: and the child grew up, and Jehovah blessed him.

And the spirit of Jehovah began to move him in Mahanehdan, between Zorah and Eshtaol.

At Timnah. Samson, finding his parents unwilling to arrange a marriage for him with a Philistine woman, which would take place at the bridegroom's house, contracts a temporary marriage with the woman and holds a feast in her house. His companions in the story are not Danites, but Philistines—shewing the nature of the marriage. The text of the Bible narrative, by attempting to give the affair the look of a proper marriage, is marked by much confusion. The original version is as follows. *Judges* 14.

And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up, and told his father and his mother, and said, 'I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to wife.' Then his father said unto him, 'Is there *not* a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?' And Samson said unto his father, 'Get her for me; for she pleaseth me well.' Then went Samson down to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. And the spirit of Jehovah *rushed* mightily upon him, and he rent *it* as *a man rends* a kid, and he had nothing in his hand. And he went down, and talked with the woman; and she pleased Samson well. And after a while he returned, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he *scraped* it *out* into his hands, and went on, eating as he went; and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had *scraped* the honey out of the body of the lion. And he went down unto the woman, and made there a feast; for so used the young men to do. And it came to pass, *because they feared* him, that they brought thirty companions to be with him. And Samson said unto them, 'Let me now put forth a riddle unto you: if ye can declare it me within the seven days of the feast, then will I give you thirty linen garments, and thirty changes of raiment: but if ye cannot declare it me, then shall ye give me thirty linen garments and thirty changes of raiment.' And they said unto him, 'Put forth thy riddle, that we may hear it.' And he said unto them,

'Out of the eater came forth meat,
And out of the strong came forth sweetness.'

And they could not declare the riddle. And they said unto Samson's wife, 'Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us *hither* to impoverish us?' And Samson's wife wept *upon* him, and said, 'Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and thou hast not told it me.' And he said unto her 'Behold, I have not told it my father nor my

mother, and shall I tell it thee ? ' And she wept *upon* him the seven days, *during which* the feast lasted : and it came to pass on the seventh day, that he told her, because she pressed him sore : and she told the riddle to the children of the people. And the men of the city said unto him on the seventh day, before *he went into the bridal chamber*,

> ' What is sweeter than honey ?
> And what is stronger than a lion ? '

And he said unto them,

> ' If ye had not plowed with my heifer,
> Ye had not found out my riddle.'

And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his *groomsman*.

15^{1-8}. *And* it came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid ; and he said, ' I will go in to my wife into the *bridal* chamber.' But her father would not suffer him to go in. And her father said, ' I verily thought that thou hadst utterly hated her ; therefore I gave her to thy companion : is not her younger sister fairer than she ? take her, I pray thee, instead of her.' And Samson said unto them, ' This time shall I be *quits with* the Philistines, *for I am going to* do them a mischief.' And Samson went and caught three hundred foxes, and took *torches*, and turned tail to tail, and put *a torch* in the midst between every two tails. And when he had set the *torches* on fire, he let them *loose* into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, and *vineyards and* oliveyards. Then the Philistines said, ' Who hath done this ? ' And they said, ' Samson, the son in law of the Timnite, because he *took* his wife, and *gave* her to his companion.' And the Philistines came up, and burnt her and her *father's family* with fire. And Samson said unto them, ' If ye do after this manner, surely I will be avenged of you, and after that I will cease.' And he smote them hip and thigh with a great slaughter : and he went down and dwelt in *a* cleft of the rock of Etam.

Other stories. 15^{9-20}. The incident of the jawbone is connected with a place called Lehi, which means ' Jaw-

bone.' Here was a mortar-shaped depression from which a spring issued. The spring was known as 'The spring of the Partridge,' that is, the caller. The writer of the story, playing also on this word, gives us a legend, applying the cry of the bird to Samson, who cries to God when he is thirsty. The basis of the legend is a Philistine raid on Lehi.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, 'Why are ye come up against us?' And they said, 'To bind Samson are we come up, to do to him as he hath done to us.' Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, 'Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us?' And he said unto them, 'As they did unto me, so have I done unto them.' And they said unto him, 'We are come down to bind thee, that we may deliver thee into the hand of the Philistines.' And Samson said unto them, 'Swear unto me, that ye will not fall upon me yourselves.' And they spake unto him, saying, 'No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee.' And they bound him with two new ropes, and brought him up from the rock. *As soon as* he came unto Lehi, the Philistines *came shouting to meet* him: and the spirit of Jehovah *rushed mightily* upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands *melted* from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,

'With the jawbone of an ass, *have I heaped them high,*
With the jawbone of an ass, have I smitten a thousand men.'

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand; and that place was called Ramath-lehi.

And he was sore athirst, and called on Jehovah, and said, 'Thou hast given this great deliverance by the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised.' *Then* God clave the *mortar* that is in

Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore the name thereof was called En-hakkore, which is in Lehi, unto this day.

Conclusion. And he judged Israel in the days of the Philistines twenty years.

Samson and Gaza. Judges 16.

And Samson went to Gaza, and saw there an harlot, and went in unto her. And it was told the Gazites, saying, 'Samson is come hither.' And they compassed him in, and laid wait for him all *day* in the gate of the city, and were quiet all the night, saying, '*When* morning *dawns*, we will kill him.' And Samson lay till midnight, and arose at midnight and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

And it came to pass afterward, that he loved a woman *by the brook* of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, 'Entice him, and see *by what means his strength is great*, and by what means we may prevail against him, that we may bind him to *humble* him: and we will give thee every one of us eleven hundred pieces of silver.' And Delilah said to Samson, 'Tell me, I pray thee, *by what means thy strength is great*, and *by what means* thou *mayest* be bound to *humble* thee.' And Samson said unto her, 'If they bind me with seven *fresh bowstrings* that were never dried, then shall I become weak, and be as *any other* man.' Then the lords of the Philistines brought up to her seven *fresh bowstrings* which had not been dried, and she bound him with them. Now she had liers in wait abiding in the inner chamber. And she said unto him, 'The Philistines be upon thee, Samson!' And he brake the *bowstrings* as a string of tow is broken when it *feelcth* the fire. So his strength was not known. And Delilah said unto Samson, 'Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, *by what means* thou *mayest* be bound.' And he said unto her, 'If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as *any other* man.' So Delilah took new ropes, and bound him

therewith, and said unto him, ' The Philistines be upon thee, Samson ! ' And the liers in wait were abiding in the inner chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, ' Hitherto thou has *deceived* me, and told me lies : tell me *by what means* thou *mayest* be bound.' And he said unto her, ' If thou weavest the seven *plaits* of my head along with the web, [*and beatest them up with the pin, then shall I become weak, and shall be as any other man. So, when he slept, she wove the seven plaits of his head along with the web,*] *and beat them up* with the pin, and said unto him, ' The Philistines be upon thee, Samson ! ' And he awaked out of his sleep, and plucked up *the loom* and the web. And she said unto him, ' How canst thou say, " I love thee," when thine heart is not with me ? " thou hast *deceived* me these three times, and hast not told me *by what means thy strength* is great.' And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death. And he told her all his heart, and said unto her, ' If I be shaven then my strength will go from me, and I shall become weak, and be like any other man.' And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, ' Come up this once, for he hath told me all his heart.' Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees ; and called for a man, and *he* shaved off the seven *plaits* of his head ; and *he* began *to be humbled*, and his strength went from him. And she said, ' The Philistines be upon thee, Samson ! ' And he awoke out of his sleep, and said, ' I will go out as at other times, and shake myself *free*.' But he wist not that Jehovah was departed from him. And the Philistines laid hold on him, and put out his eyes ; and they brought him down to Gaza, and bound him with fetters of brass ; and he did grind (*corn*) in the prison house. Howbeit the hair of his head began to grow again after he *had been* shaved.

And the lords of the Philistines gathered *themselves* together to offer a great sacrifice unto Dagon their god, and to rejoice : *and* they said, ' Our God hath delivered Samson our enemy into our hand.' 25. And it came to pass, when their hearts were merry, that they said, ' Call Samson, that he may make sport *for* us.' *So* they called Samson from the prison house ; And he made sport before them : and they set him between

the pillars. 24. And when the people saw him, they praised their god, *and* said,

'Our god hath delivered
Our enemy into our hand,
And the destroyer of our country,
And who multiplied our slain.'

26. And Samson said unto the lad that held him by the hand, 'Suffer me that I may feel the pillars *and* may lean upon them.' Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that *looked on* while Samson made sport. And Samson called *upon* Jehovah, and said, 'O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be avenged *upon* the Philistines *in one vengeance* for my two eyes.' And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, one with his right hand, and the other with his left. And Samson said, 'Let *my soul* die with the Philistines!' And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the *grave* of Manoah his father.

CHAPTER XIV

RUTH

The beautiful story of Ruth is an historical novel. It was written about 400 B.C. Its main teaching is that Ruth, a Moabitess, and a follower of Chemosh, became a faithful worshipper of Jehovah when she settled in Bethlehem, and by her second marriage became the ancestress of King David.

The opening scene is laid in Moab, where we are introduced to three women, all widows, Naomi and her two Moabite daughters-in-law, Orpah and Ruth. Naomi decides to return to Bethlehem, her native home ; Ruth tenderly and devotedly refuses to leave her, preferring to make Naomi's people her people, and Naomi's God, Jehovah, her God. In her new home Ruth knows that she must worship Jehovah, the God of the land and of its people ; Orpah prefers to stay in Moab and worship its god Chemosh.

The two women return to Bethlehem. On Naomi lies the responsibility of determining Ruth's future, and this she proceeds to direct. She has a kinsman named Boaz with whom Ruth finds work in the fields ; Boaz knowing Ruth to be a virtuous woman shews her continual marks of favour ; Ruth finally asks Boaz to spread his skirt over her, that is, to claim her as his wife. A nearer

kinsman however is alive, and Boaz calls upon him to redeem Naomi's property and at the same time buy Ruth as his wife; on his refusal to do the latter, symbolised by his drawing off his sandal and handing it over to Boaz, Boaz buys the property not only of Naomi but of her two dead sons, gives Naomi the purchase money and marries Ruth. It was not a strictly levirate marriage, for Boaz was not Ruth's brother-in-law. The object of the marriage was to obtain a son who would be reckoned the son of Ruth's first husband, and who would preserve the dead man's name and become heir to Naomi's property (4^{10-17}).

The genealogy at the end consists of ten names, covering the period from the entry of the Israelites into Egypt (Perez, *Gen.* 46^{12}) to the settlement in Canaan. It is thus obviously artificial, but its purpose is to shew that David, though descended from a Moabitess, was connected with the leading families of Judah. The genealogy is a later addition to the story.

1. And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there. And Elimelech Noami's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband. Then she arose with her two daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to

return unto the land of Judah. And Naomi said unto her two daughters in law, 'Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband.' Then she kissed them; and they lifted up their voice, and wept. And they said unto her, 'Nay, but we will return with thee unto thy people.' And Naomi said, 'Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should even have an husband tonight, and should also bear sons; would ye therefore tarry till they were grown? would ye therefore stay from having husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me.' And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, 'Behold, thy sister in law is gone back unto her people, and unto her god: return thou after thy sister in law.' And Ruth said, 'Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.' And when she saw that she was steadfastly minded to go with her, she left speaking unto her. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and the women said, 'Is this Naomi?' And she said unto them, 'Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty: why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?' So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

2. And Naomi had a kinsman of her husband's, a *wealthy* man, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, 'Let me now go to the field, and glean among the ears of corn after him in whose

sight I shall find grace.' And she said unto her, 'Go, my daughter.' And she went, and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech. And, behold, Boaz came from Bethlehem, and said unto the reapers, 'Jehovah be with you.' And they answered him, 'Jehovah bless thee.' Then said Boaz unto his servant that was set over the reapers, 'Whose damsel is this?' And the servant that was set over the reapers answered and said, 'It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, "Let me glean, I pray you, and gather after the reapers among the sheaves": so she came, and hath continued even from the morning until now, save that she tarried a little in *her* house.' Then said Boaz unto Ruth, 'Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.' Then she fell on her face, and bowed herself to the ground, and said unto him, 'Why have I found grace in thy sight, that thou shouldest take knowledge of me, seeing I am a stranger?' And Baoz answered and said unto her, 'It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge.' Then she said, 'Let me find grace in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thine handmaid, though I be not as one of thine handmaidens.' And at mealtime Boaz said unto her, 'Come hither, and eat of the bread, and dip thy morsel in the *sour wine*.' And she sat beside the reapers: and they reached her parched corn, and she did eat, and was sufficed, and left thereof. And when she was risen up to glean, Boaz commanded his young men, saying, 'Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not.' So she gleaned in the field

until even ; and she beat out that she has gleaned, and it was about an ephah of barley. And she took it up, and went into the city : and her mother in law saw what she had gleaned : and she brought forth and gave to her that she had left after she was sufficed. And her mother in law said unto her, ' Where hast thou gleaned today ? and where wroughtest thou ? blessed be he that did take knowledge of thee.' And she shewed her mother in law with whom she had wrought, and said, ' The man's name with whom I wrought today is Boaz.' And Naomi said unto her daughter in law, ' Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead.' And Naomi said unto her, ' The man is nigh of kin unto us, one of our near kinsmen.' And Ruth the Moabitess said, ' Yea, he said unto me, " Thou shalt keep fast by my young men, until they have ended all my harvest ".' And Naomi said unto Ruth her daughter in law, ' It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field.' So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest ; and she dwelt with her mother in law.

3. And Naomi her mother in law said unto her, ' My daughter, shall I not seek a *resting place* for thee, that it may be well with thee ? And now is there not Boaz our kinsman, with whose maidens thou wast ? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor : but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down ; and he will tell thee what thou shalt do.' And she said unto her, ' All that thou sayest I will do.' And she went down unto the threshing-floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn : and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was *startled*, and turned himself : and, behold, a woman lay at his feet. And he said, ' Who art thou ? ' And she answered, ' I am Ruth thine handmaid : spread therefore thy skirt over thine handmaid ; for thou art a near kinsman.' And he said, ' Blessed be thou of Jehovah, my

daughter : thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not ; I will do to thee all that thou sayest, for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am a near kinsman : howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well ; let him do the kinsman's part : but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth : lie down until the morning.' And she lay at his feet until the morning : and she rose up before one could discern another. For he said ' Let it not be known that the woman came to the threshing floor.' And he said, ' Bring the mantle that is upon thee, and hold it ' ; and she held it : and he measured six measures of barley, and laid it on her : and he went into the city. And when she came to her mother in law, she said ' *How hast thou fared,* my daughter ? ' And she told her all that the man had done to her. And she said, ' These six measures of barley gave he me ; for he said, " Go not empty unto thy mother in law ".' Then said she, ' Sit still, my daughter, until thou know how the matter will fall : for the man will not rest, until he have finished the thing this day.'

4. Now Boaz went up to the gate, and sat him down there : and, behold, the near kinsmen of whom Boaz spake came by ; unto whom he said, ' Ho, such a one ! turn aside, sit down here.' And he turned aside, and sat down. And he took ten men of the elders of the city, and said, ' Sit ye down here.' And they sat down. And he said unto the near kinsman, ' Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's : and I thought to disclose it unto thee, saying, " Buy it before them that sit here, and before the elders of my people." If thou wilt redeem it, redeem it : but if thou wilt not redeem it, then tell me, that I may know : for there is none to redeem it beside thee ; and I am after thee.' And he said, ' I will redeem it.' Then said Boaz, ' What day thou buyest the field of the hand of Naomi, thou must *buy* also Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.' And the near kinsman said, ' I cannot redeem it for myself, lest I mar mine own inheritance : take thou my right

of redemption on thee; for I cannot redeem it.' [*Note by author.* Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, for to confirm all things; a man drew off his shoe, and gave it to his neighbour: and this was the manner of attestation in Israel.] So the near kinsman said unto Boaz, 'Buy it for thyself.' And he drew off his shoe. And Boaz said unto the elders, and unto all the people, 'Ye are witnesses this day, that I *buy* all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, *do I buy* to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.' And all the people that were in the gate, and the elders, said, 'We are witnesses. Jehovah make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Bethlehem: and let thy house be like the house of Perez, whom Tamar bare unto Judah, of the seed which Jehovah shall give thee of this young woman.' So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bare a son. And the women said unto Naomi, 'Blessed be Jehovah, which hath not left thee this day without a near kinsman, and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him.' And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, 'There is a son born to Naomi'; and they called his name Obed: he is the father of Jesse, the father of David.

David's genealogy. A later addition.

18–22. Now these are the generations of Perez: Perez begat Hezron; and Hezron begat Ram, and Ram begat Amminadab; and Amminadab begat Nahshon, and Nahshon begat Salmon; and Salmon begat Boaz, and Boaz begat Obed; and Obed begat Jesse, and Jesse begat David.

CHAPTER XV

SAMUEL

Joshua had passed away, the Judges had replaced him, and the sense of national unity had begun to awaken. It was quickened by the encroachments of the Philistines, who, like the Israelites, were seeking settlements in Canaan. The greatest danger came from these other invaders whose name had given Canaan the name of Palestine. In the days of Samson ill feeling and rivalry between the Philistines and Israelites had been manifested; the border of the coast opposite the settlements of Judah and Benjamin had been occupied by the Philistines; and when Samuel was born hostilities had broken out.

The central sanctuary was now at Shiloh; there was the house or temple which contained the Ark; there Eli with his two sons were priests to the Ark; and there was the chief centre where the great agricultural feast of Ingathering was held; there Samuel, the son of Elkanah and Hannah, was dedicated to Jehovah from his youth. He was like Joshua, a boy priest in the sanctuary; he was not, as Samson was not, a Nazirite. He saw there the evils done by the sons of Eli against the people and against Jehovah; and in the house of the Ark it was revealed to him in a vision in the early

hours of dawn that the priesthood would be taken away from the house of Eli.

Samuel was an Ephraimite, and after the destruction of the sanctuary, following on defeats at the hands of the Philistines, he lived at Ramah as a seer known only in his immediate neighbourhood. The Philistine oppression was at its height; they occupied the central and southern highlands, and maintained a garrison at Gibeah and a Resident at Geba. The Ark had been lost in battle, but had been restored owing to a bubonic plague which had afflicted the Philistine cities, and was housed in Kiriath-jearim, a city under Philistine influence. Samuel saw that the only way to destroy this oppression was a union of all the tribes under one king; his choice fell on Saul, who possessed qualities fitting him to be a king; there was no demand from the people for a king; the movement came not from the people but from Samuel, who recognised in his conception the mind and will of Jehovah. At the sanctuary of Shiloh he met Saul, anointed him to his office, and at a gathering of Israelites at Gilgal Samuel's choice was acclaimed, for Saul had proved his worth in rescuing Jabesh-gilead from the Ammonites.

The birth of Samuel.

Samuel was born about 1080 B.C. The story of his birth is sufficiently clear in the narrative. He is an Ephraimite, not a Levite as stated in *Chronicles* and in the well-known hymn.

The chief sanctuary was in Shiloh; it was a temple or house with doors and rooms and it housed the Ark. Hither, the annual pilgrimage to observe the Feast of Ingathering of the harvest was made by Elkanah and his family. The sacrifice offered, a meal was partaken

on the remains of the victim, a portion having been reserved for the priests. The long parenthesis in vv. 4-7 describes the uncomfortable position of Hannah at former sacrificial meals. This year, she goes and prays, facing the Ark, *i.e.* 'before Jehovah.'

Samuel's position in the sanctuary from the age of about six, when he was dedicated to Jehovah, was that of a boy-priest. He served Eli as Joshua served Moses in the Tent of Meeting.

The earliest northern version (E), 250 years after Samuel.

1[1-28]. Now there was a certain man of *Ramah*, a *Zuphite*, of the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. And this man went up out of his city from year to year to worship and to sacrifice unto Jehovah of hosts in Shiloh. And *Eli and* his two sons, Hophni and Phinehas, priests unto Jehovah, were there.

And *it came to pass on a* day *when* Elkanah sacrificed,—*then* he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah *he was wont to give a single* portion, *yet* he loved Hannah although Jehovah had shut up her womb. And her rival provoked her sore, for to make her fret, because Jehovah had shut up her womb; she did so year by year, when she went up to the house of Jehovah, so she provoked her;—that she wept, and did not eat. And Elkanah her husband said unto her, 'Hannah, why weepest thou? why eatest thou not? why is thy heart grieved? am not I better to thee than ten sons?' *And* Hannah rose up after they had eaten and *presented herself before Jehovah*. Now Eli the priest sat upon his seat by the door post of the temple of Jehovah. And she was in bitterness of soul, and prayed unto Jehovah, and wept sore. And she vowed a vow, and said, 'O Jehovah of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto Jehovah all the days of his life, and

there shall no razor come upon his head.' And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard; therefore Eli thought she had been drunken. And Eli said unto her, 'How long wilt thou be drunken? put away thy wine from thee.' And Hannah answered and said, 'No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. Count not thy handmaid for *a wicked woman*: for out of the abundance of my complaint and my provocation have I spoken hitherto.' Then Eli answered and said, 'Go in peace: and the God of Israel grant thy petition that thou hast asked of him.' And she said, 'Let thy servant find grace in thy sight.' So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before Jehovah, and returned, and came to their house to Ramah.

And Elkanah knew his wife; and Jehovah remembered her. And it came to pass, *at the turn of the year, that she* bare a son; and she called his name Samuel. [*Note by Editor.* 'Because I have asked him of Jehovah.'] And the man Elkanah, and all his house, went up to offer unto Jehovah the yearly sacrifice and his vow. But Hannah went not up; for she said unto her husband, 'I will not go up until the child be weaned, and then I will bring him, that he may appear before Jehovah, and there abide for ever.' And Elkanah her husband said unto her, 'Do what seemeth thee good; tarry until thou have weaned him; only Jehovah establish *thy* word.' So the woman tarried and gave her son suck, until she weaned him. And when she had weaned him, she took him up with her, with *a* bullock *of three years old*, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the child was young. And *after they had slain* the bullock, *the mother of the* child *came* to Eli. And she said, 'Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah. For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore I also have granted him to Jehovah; as long as he liveth he is granted to Jehovah.' And *she left him there* before Jehovah, 2^{11}. and went to Ramah to *her* house. And the child *continued to minister* unto Jehovah before Eli the priest.

A psalm of Hannah. 2^{1-10}. This psalm was written many hundreds of years after the birth of Samuel, when the kingdom was established in Canaan (v. 10). It is the model of the Magnificat. A late editor of *Samuel* inserted the song in the place it occupies, and this led to the alterations in the two final verses of the version above, which are different from that in the O.T. but much clearer, for it is Hannah alone who takes Samuel to the dedication, and the mention of Elkanah in the Bible version in 2^{11} is out of place.

And Hannah prayed, and said :
' My heart exulteth in Jehovah,
Mine horn is exalted in Jehovah :
My mouth is enlarged over mine enemies ;
Because I rejoice in thy salvation.
There is none holy as Jehovah ;
Neither is there any rock like our God.
Talk no more so exceedingly proudly ;
Let not arrogancy come out of your mouth :
For Jehovah is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread ;
And they that were hungry have *rest* :
Yea, the barren have borne seven ;
And she that hath many children languisheth.
Jehovah killeth, and maketh alive :
He bringeth down to the grave, and bringeth up.
Jehovah maketh poor, and maketh rich :
He bringeth low, he also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory :
For the pillars of the earth are Jehovah's,
And he hath set the world upon them.
He will keep the feet of his holy ones,
But the wicked shall be put to silence in darkness ;

For by strength shall no man prevail.
They that strive with Jehovah shall be broken to pieces ;
The Most High in heaven *shall shatter them* :
Jehovah shall judge the ends of the earth,
In order to give strength unto his king,
And *to* exalt the horn of his anointed.'

Eli's evil sons.

Hophni and Phinehas lived in total disregard of the claims of Jehovah. Instead of waiting for the freewill gifts of the people, they sent a servant to demand a portion ; further, they demanded this portion before Jehovah's own portion, the fat, was burnt on the altar. The verse ascribing immorality to the sons of Eli at the door of the tent of meeting is an insertion. 'The tent of meeting' of the wilderness days is not the house or temple in Shiloh. The words were inserted to make the sons more wicked.

Whilst these sons of Eli disregarded Jehovah, the boy Samuel grew up and was in favour with Jehovah and also with men.

The earliest northern version. 250 years after Samuel.

2^{12-26}. Now the sons of Eli were *wicked* sons ; they *regarded* not Jehovah, *nor what was due to* the priests from the people. *Whenever a* man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand ; and he struck it into the pan, or kettle, or caldron, or pot ; all that the fleshhook brought up the priest took *for himself*. So they did in Shiloh unto all the Israelites that came thither. Yea, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, 'Give flesh to roast for the priest ; for he will not have sodden flesh of thee, but raw.' And if the man said unto him, 'Surely they will burn the fat *first*, and then take as much as thy soul desireth' ; then he would say, 'Nay, but thou shalt give it me now : and if not, I will take it by force.' And the sin of the young men was very great before Jehovah for *they* despised the offering of Jehovah.

But Samuel ministered before Jehovah, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, 'Jehovah give thee *offspring* of this woman for the loan which *she* lent to Jehovah.' And they went unto their own home. And Jehovah visited Hannah, and she conceived, and bare three sons and two daughters. And the child Samuel grew before Jehovah.

Now Eli was very old; and *when* he heard all that his sons did unto all Israel, he said unto them, 'Why do ye *these* things *that* I hear from all this people. Nay, my sons; for *not good* is the report that I hear Jehovah's people *do spread abroad*. If one man sin against another, God shall judge him: but if a man sin against Jehovah, who shall intreat for him?' Notwithstanding they hearkened not unto the voice of their father, because Jehovah would slay them. And the child Samuel grew on, and was in favour both with Jehovah, and also with men.

The call of Samuel.

This is the concluding section of the earliest northern version; it is the only version which describes the birth and call of Samuel; it was written over two centuries after the birth, by which time the great work of Samuel for the nation was realised. We shall see in the more reliable and earlier version that Samuel was only a little-known seer, not a prophet as he is here represented. As the writer called Moses a prophet, so he calls Samuel a prophet; as Samuel the seer is transformed into Samuel the prophet, so the writer describes his call to the prophetic office in his usual way by associating the call with a vision. The main facts of the narrative we need not doubt; that Samuel was born in the circumstances described, that he was dedicated to Jehovah are probable; that he had a vision of Deity in surroundings suggesting the Divine presence is psychologically possible, for we to-day are learning more and more of the part

played by the unconscious mind in the realm of dreams. In fact, the writer does call it a vision, for 'Samuel feared to shew Eli the vision.' But the full details of the conversations and dialogues, whether between Elkanah and his wife, or his wife and Eli, or the exact form of Hannah's prayer, or of the dialogue between Samuel and Eli after the message from Jehovah, are from the writer. They are such as the writer considered fitting in the circumstances. He even represents Jehovah as appearing visibly to Samuel, for Jehovah 'stood' by Samuel (v. 10).

There were no real prophets till Amos and Hosea led the great line of prophets. These great preachers of Jehovah's will were preceded by the inferior class of seers, like Samuel, who received gifts from those who came to consult him. We shall see an example of this in Saul, when he was seeking his father's asses.

In the narrative given below we notice another long parenthesis, and that, like Joshua, Samuel, who is now about fifteen, departs not from the sanctuary. Verses 3^{21} and 4^{1a} which belong to this version cannot be correctly determined owing to the bad text, and are therefore omitted. The double repetition 'Samuel! Samuel!' is suggested by v. 10.

3^{1-20}. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was *rare* in those days; there was no *frequent* vision. And it came to pass—at that time, when Eli was laid down in his place, (now his eyes had begun to wax dim, that he could not see,) and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was;—that Jehovah called, 'Samuel! Samuel!' and he said, 'Here am I.' And he ran unto Eli, and said, 'Here am I; for thou calledst me.' And he said, 'I called not; lie down again.' And he went and lay down. And Jehovah called yet again, 'Samuel! Samuel!' And Samuel arose and went to Eli, and said, 'Here am I; for

thou calledst me.' And he answered, ' I called not, my son ; lie down again.' Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. And Jehovah called ' Samuel ! Samuel ! ' again the third time. And he arose and went to Eli, and said, ' Here am I ; for thou calledst me.' And Eli perceived that Jehovah had called the child. Therefore Eli said unto Samuel, ' Go, lie down : and it shall be, if he call thee, that thou shalt say, " Speak, Jehovah, for thy servant heareth ".' So Samuel went and lay down in his place. And Jehovah came, and stood, and called as at other times, ' Samuel ! Samuel ! ' Then Samuel said, ' Speak ; for thy servant heareth.' And Jehovah said to Samuel, ' Behold, I *am about to* do a thing in Israel, at which both the ears of every one that heareth it shall tingle, *and thou shalt tell* him that I will judge his house for ever, *because* he knew *that* his sons *were blaspheming God*, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.' And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, ' Samuel, my son.' And he said, ' Here am I.' And he said, What is the thing that Jehovah hath spoken unto thee ? I pray thee hide it not from me : God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee.' And Samuel told him every whit, and hid nothing from him. And he said, ' It is Jehovah : let him do what seemeth him good.' And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah.

War with Philistines. The earliest southern version (J).

Three early chapters in 1 *Samuel* deal with war with the most dangerous enemies the Israelites had to fight. In the stories of the Judges there are very few references to the war, but the incidents in Samson's career are the first signs of an approaching struggle ; in *Judges* too we do not read much of the career of the tribe of Judah ; here we are concerned with them, for they lived in the

mountainous country which was adjacent to the settlements of the Philistines.

It is impossible to read these chapters (4–7[1]) without feeling ourselves thrown into a world of ideas which are altogether different from those in the birth and call of Samuel. We read of the conflict of gods, of the identification of Jehovah with the Ark, of Dagon, the god of corn, and his image; we read of offerings to a terrible deity who has to be appeased, of omens sought for in the behaviour of milch kine; we read of the Ark taken into battle so that Jehovah might vanquish His foes and the foes of His worshippers. These chapters were clearly not written by him who wrote of Samuel's birth and call; there is no reference here to Samuel; Eli's death is only an incident; the death of his sons is not a punishment but heroic, for they die in battle in defence of the Ark which they served. In fact, these chapters might well be read after the stories of Samson, and as a portion only of a lost section describing events connected with Eli as judge; that this section is incomplete is evident from the opening words.

The ancient idea of the Ark, referred to above, comes out prominently in this narrative. After the defeat at Eben-ezer, the elders of the Israelites say, 'Let us fetch the ark of Jehovah that He may come among us and save us.' The Philistines when they hear that the Ark is in the camp of the enemy, say, 'Their gods are come into the camp. When the Ark is lost through being captured, a child born in Eli's family is named Ichabod, that is, 'No-Glory,' for 'The Glory' is departed from Israel, Glory being Jehovah. When the Ark returns, the men of Beth-shemesh exclaim, 'Who is able to stand before Jehovah, this holy God? and to whom shall he go up from us?'

The superiority of Jehovah is shewn in the legends of the falling down of the image of Dagon. The Ark might be captured, but the narrator of the story will not have it that Jehovah was therefore beaten. He also ends up in a way suggesting a cessation of conflict, but the more historical source tells us that 'there was sore war against the Philistines all the days of Saul,' and therefore of Samuel (14^{52}).

We notice another old idea in this narrative. At the time the Ark was in the keeping of the Philistines the people suffered from a bubonic plague caused by mice; hence the offering of five golden plague boils and five golden mice. The elders and priests and diviners of the Philistines said the plague was due to the presence of the Ark, and advised that it be sent away from the country of the Philistines; they could not know that the cause of the plague was the mice and other vermin.

The legend of the death of some men who dared to look into the Ark is quite in keeping with old ideas of the sanctity of the chest, but the R.V. story is incorrect. The narrative there is not consistent, and is vague, hence the fuller version from the Greek text is given; this suggests death by contagion with the plague, or a final and mild form of the plague.

One curious error is to be noticed. A copyist read a Hebrew word wrongly, with the result that in translation into English a phrase read that it was the Egyptians, not the Israelites, who were smitten with plagues 'in the wilderness'; the Hebrew word should be 'with pestilence,' which gives good sense (4^{8}). Further, the reference to Levites in 6^{15} is an intrusion added over 500 years after the event, and is inconsistent with the appointment of a native of Kiriath-jearim to be priest to the Ark (7^{1}).

The history in these chapters may be summarised as follows. War between the Philistines and the Israelites had already begun, and in the campaign the Israelites suffered a severe defeat at Ebenezer. In order to gain a victory the Ark was fetched from Shiloh and taken into the next battle, but again the Israelites were defeated, the Ark captured, its priests Hophni and Phinehas slain, and the sanctuary at Shiloh destroyed, whilst the whole country of central and southern Palestine was over-run by the Philistines. The loss of the Ark was a blow to Eli, the judge and the high priest of the sanctuary, who fell dead on hearing the evil tidings, and the news so affected the wife of Phinehas that she gave premature birth to a son and died in giving birth. Shortly after this a plague due to rats which had destroyed their country afflicted the Philistines, who, ascribing the plague to the presence of the Ark, returned it and left the choice of route to the cattle that drew the dreaded Ark. The cattle took the route to Bethshemesh, whose inhabitants sent it to Kiriath-jearim; this town was in the region conquered by the Philistines and therefore under Philistine influence. There the Ark remained, until David rescued it from the Philistines and broke their power. A priest now took charge of the Ark; he was a native of Kiriath-jearim and was sanctified to his office by the people of his town.

Two defeats at Ebenezer. 4^{1-12}. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, 'Wherefore hath Jehovah smitten us today before the Philistines? Let us fetch the ark of the covenant of Jehovah out of Shiloh unto us, that *he* may come among us, and save us

out of the hand of our enemies.' So the people sent to Shiloh, and they brought from thence the ark of the covenant of Jehovah of hosts, which sitteth upon the cherubim: and the two sons of Eli, Hophni and Phinehas, were with the ark of the covenant of God. And when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, 'What meaneth the noise of this great shout in the camp of the Hebrews?' And *when* they understood that the ark of Jehovah was come into the camp, the Philistines were afraid, for they said, '*These are their gods; that have come* into the camp.' And they said, 'Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues *and with pestilence*. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.' And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell to Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

The death of Eli. 4^{12-18}. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon his seat *beside the gate, watching the way*: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, 'What meaneth the noise of this tumult?' And the man hasted, and came and told Eli. And the man said unto Eli, 'I am he that came out of the army, and I fled today out of the army.' And he said, 'How went the matter, my son?' And he that brought the tidings answered and said, 'Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.' And it came to pass, when he made mention of the ark of God, that he fell from off his seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

Ichabod. 4^{19-21}. And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and brought forth; for her pains came upon her. And about the time of her death the women that stood by her said unto her, 'Fear not; for thou hast brought forth a son.' But she answered not, neither did she regard it. And she named the child Ichabod, saying, 'The Glory is departed from Israel': because the ark of God was taken, and because of her father in law and her husband.

[*Note by Editor.* v. 22. And she said, 'The Glory is departed from Israel; for the ark of God is taken.']

A legend of the Ark. 5^{1-4}. Now the Philistines had taken the ark of God, and they brought it from Ebenezer unto Ashdod. And the Philistines took the ark of God, and brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the ground before the ark of Jehovah. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of Jehovah; and the head of Dagon and both the palms of his hands lay cut off upon the threshold; only the stump of Dagon was left to him.

[*Note by Editor.* v. 5. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod, unto this day.]

A bubonic plague. 5^{6-12}. But the hand of Jehovah was heavy upon them of Ashdod, and he destroyed them, and smote them with *plague boils*, even Ashdod and the borders thereof. And when the men of Ashdod saw that it was so, they said, 'The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.' They sent therefore and gathered all the lords of the Philistines unto them, and said, 'What shall we do with the ark of the God of Israel?' And they answered, 'Let the ark of the God of Israel be carried about unto Gath.' And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of Jehovah was against the city with a very great discomfiture: and he smote the men of the city,

both small and great, and *plague boils* brake out upon them. So they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, ' They have brought about the ark of the God of Israel to us, to slay us and our people.' They sent therefore and gathered together all the lords of the Philistines, and they said, ' Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people ' : for there was a deadly discomfiture throughout all the city ; the hand of God was very heavy there. And the men that died not were smitten with the *plague boils* : and the cry of the city went up to heaven.

The Ark restored. 6^{1-18}. And the ark of Jehovah was in the country of the Philistines seven months. And the Philistines called for the priests and diviners, saying, ' What shall we do with the ark of Jehovah ? shew us wherewith we shall send it to its place.' And they said, ' If ye send away the ark of the God of Israel, send it not empty ; but in any wise return him a guilt offering : then ye shall be healed, and it shall be known to you why his hand is not removed from you.' Then they said, ' What shall be the guilt offering which we shall return to him ? ' And they said, ' Five golden *plague boils*, and five golden mice, according to the number of the lords of the Philistines : for one plague was on you all, and on your lords. Wherefore ye shall make images of your *plague boils*, and images of your mice that *destroy* the land ; and ye shall give glory unto the God of Israel : peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts ? when he had *made a mock of* them, did they not let the people go, and they departed ? Now therefore take and prepare you a new cart, and two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them : and take the ark of Jehovah, and lay it upon the cart ; and put the jewels of gold, which ye return him for a guilt offering, in a coffer by the side thereof ; and send it away, that it may go. And see, if it goeth up by the way of its own border to Beth-shemesh, then he hath done us this great evil : but if not, then we shall know that it is not his hand that smote us ; it was a chance that happened to us.' And the men did so ; and took two milch kine, and tied them to the cart, and shut up their

calves at home: and they put the ark of Jehovah upon the cart, and the coffer with the mice of gold and the images of their *plague boils*. And the kine took the straight way by the way of Beth-shemesh; they went along the high way, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and *came rejoicing to meet it*. 14. And the cart came into the field of Joshua the Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered up the kine for a burnt offering unto Jehovah. 16. And when the five lords of the Philistines had seen it, they returned to Ekron the same day. 18. *And* the great stone, whereon they set down the ark of Jehovah, is a witness unto this day in the field of Joshua the Beth-shemite.

A legend of the Ark. 6^{19-20}. *Now the sons of Jeconiah rejoiced not with the men of Beth-shemesh when they beheld with joy the ark of Jehovah.* And he smote of *them* seventy men. And the people mourned, because Jehovah had smitten the people with a great slaughter. And the men of Beth-shemesh said, 'Who is able to stand before Jehovah, this holy God? and to whom shall he go up from us?'

The Ark's resting place. 6^{21}, 7^{1}. And they sent messengers to the inhabitants of Kiriath-jearim, saying, 'The Philistines have brought again the ark of Jehovah; came ye down, and fetch it up to you.' And the men of Kiriath-jearim came, and fetched up the ark of Jehovah, and brought it into the house of Abinadab in the hill, and sanctified Eleazer his son to keep the ark of Jehovah.

Samuel and Saul.

Samuel was an unknown seer of Ramah, but a patriot who saw clearly that the only way of breaking the Philistine oppression was union under one king. He possessed occult powers; such powers may be experienced in the east to-day. He had heard of Saul, who had been brooding over his country's misfortune, and, though he did not know him personally, he knew all that was in

his heart (9^{19}). Saul was a fine figure of a man, every inch a king ; and on one occasion when he was searching for his father's asses he sought the seer to get the help of his occult powers ; the seer however had, by his gift of prevision, anticipated Saul's arrival and prepared for him at a sacrificial feast to be held at the sanctuary (9^{23}). Ramah, the city where Samuel lived, was the seat of a sanctuary or high place ; the city was on the slope of the hill, the sanctuary at the top, and the well at the foot. The meeting between Samuel and Saul took place at the city gate, and Samuel, no sooner had he seen Saul, recognised that he was in every way fit for the high office of being the first king of Israel. He therefore anointed him and confirmed it by further using his occult powers to give the new king three signs.

The third of these signs is of the greatest importance, as it shews us a stage which led to true prophecy. This stage reveals the existence of a band of men who were subject to religious frenzy under the influence of music, like the mad dervishes of our day. Thus did the Philistine oppression serve the purposes of God, for these early prophets were not only worshippers of Jehovah but patriots. Saul joined them and became as one of them and ' prophesied ' ; hence the origin of the proverb, ' Is Saul also among the prophets ? '

We are now to read the best historical version of the lives of Samuel and Saul. It will be seen that the nearer we get to history written at or soon after events occur the less we find of the tantalising methods of writing history, the less we read of ' Jehovah said ' or man said ' to Jehovah,' the less we read of miraculous events. On the other hand, the more true to life the records are the clearer the history is, the more smoothly the narrative reads. In this portion of the historical

version, the narrator's ascribing of events to Jehovah are quite straightforward; the use of Samuel's occult powers and his conclusion as to Saul's fitness are the only instances.

The institution of the kingship is here represented as a free gift of Jehovah, acting through his servant Samuel. The Philistines were pressing sore on the Israelites and the anointed king is to be the means of deliverance. Samuel the seer is a patriot and a king maker.

In the short account of the ceremony of anointing a longer text is given than that in the Bible. It is found in many O.T. versions in Greek and Latin, and the additional words are put within square brackets in italics. The omission of these added words in the Bible is easily explained. The copyist made a common copyist's mistake. He accidentally moved his eye from the first 'Jehovah hath anointed thee' to the second 'Jehovah hath anointed thee.'

The life of Samuel as given here may be hinged to the story of the birth and call and to the war in which Hophni and Phinehas were killed by the following arrangement.

1. The birth and call. Samuel is dedicated to Jehovah and lives at Shiloh. There he knows of the evil done by the sons of Eli, and in a vision dreams that Jehovah would bring the line of priests of Eli's house to an end, but how the dream does not say. He tells Eli his dream. Omit the words "And all Israel . . . knew that Samuel was established to be a prophet," for the text is doubtful.

2. Some years later there is a battle with the Philistines; the Israelites are defeated. The Ark is taken into battle, but a second defeat is met with. Eli dies from shock, Hophni and Phinehas are slain, and Phinehas'

wife dies after the premature birth of her son. The sanctuary at Shiloh is destroyed. Samuel leaves Shiloh and lives at Ramah where he practises the profession of a seer.

3. The meeting with Saul and the anointing of the first king; the confirmation of the three signs given by Samuel.

4. Saul's life at home; by chance he hears of the appeal of Jabesh-gilead for help; seizes the opportunity foreseen by Samuel (10^7), delivers the city and is made king by the people's election.

Saul seeks a seer. 9^{1-14}. Now there was a man of *Gibeah of* Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a man of *wealth*. And he had a son, whose name was Saul, a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, 'Take now one of the servants with thee, and arise, go seek the asses.' And *they* passed through the hill country of Ephraim, and passed through the land of Shalishah, but they found them not: then they passed through the land of Shaalim, and there they were not: and *they* passed through the land of the Benjamites, but they found them not. When they were come to the land of Zuph, Saul said to his servant that was with him, 'Come let us return; lest my father leave caring for the asses, and take thought for us.' And he said unto him, 'Behold now, there is in this city a man of God, and he is a man that is held in honour; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell us concerning our journey whereon we go.' Then said Saul to his servant, 'But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?' And the servant answered Saul again, and said, 'Behold, I have in my hand the fourth part of a shekel of silver: that *wilt thou* give to the man of God, to tell us our way.'

[*Note by Editor.* 9. Beforetime in Israel, when a man went to inquire of God, thus he said, 'Come and let us go to the seer': for he that is now called a Prophet was beforetime called a Seer.] Then said Saul to his servant, 'Well said; come, let us go.' So they went unto the city where the man of God was. As they went up the ascent to the city, they found young maidens going out to draw water, and said unto them, 'Is the seer here?' And they answered them, and said, 'He is; behold he is before *you: now, at this moment,* he is come into the city; for the people have a sacrifice today in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for at this time ye shall find him.' And they went up to the city, and as they came within the gate, behold, Samuel came out against them, for to go up to the high place.

Saul meets Samuel the seer. 9^{15-26}. Now Jehovah had revealed unto Samuel a day before Saul came, saying, 'Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel, and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.' And when Samuel saw Saul, Jehovah said unto him, 'Behold the man of whom I spake to thee! this same shall have authority over my people.' Then Saul drew near to Samuel in the gate, and said, 'Tell me, I pray thee, where the seer's house is.' And Samuel answered Saul, and said, 'I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?' And Saul answered and said, 'Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?' And Samuel took Saul and his servant, and brought them into the *dining-hall,* and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And

Samuel said unto the cook, ' Bring the portion which I gave thee, of which I said unto thee, " Set it by thee ".' And the cook took up the thigh, and *the fat tail*, and set it before Saul. And Samuel said, ' *Behold the meal is served ! Eat* ! for to the appointed time *we have waited* for thee *to eat with the guests*.' So Saul did eat with Samuel that day. And when they were come down from the high place into the city, *they spread a couch for* Saul upon the housetop, and *he lay down to sleep*. And it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, ' Up ! that I may send thee away.' And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul, ' Bid the servant pass on before us,' (and he passed on,) ' but stand thou still at this time, that I may cause thee to hear the word of God.

Saul anointed king. 9^{27}-10^{1}. Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, ' *Hath* not Jehovah anointed thee [*to be prince over his people Israel ? And thou shalt have authority over the people of Jehovah, and shalt save them out of the hand of their enemies, and this shall be to thee the sign that Jehovah hath anointed thee*] to be prince over the inheritance.'

The three signs confirmed. 10^{2-13}. ' When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin at Zelzah ; and they will say unto thee, " The asses which thou wentest to seek are found : and, lo, thy father hath left the care of the asses, and taketh thought for you, saying, What shall I do for my son ? " Then shalt thou go on forward from thence, and thou shalt come to the oak of Tabor, and there shall meet thee there three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine : and they will salute thee, and give thee two loaves of bread ; which thou shalt receive of their hand. After that thou shalt come to *Gibeah* of God, where is the garrison of the Philistines : and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp, before them ; and they shall be prophesying : and the spirit of Jehovah will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man. 7. And let it be, when

these signs are come unto thee, that thou do as *opportunity* serve thee; for God is with thee.' 9. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

And when they came thither to *Gibeah*, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another, 'What is this that is come unto the son of Kish? Is Saul also among the prophets?' And one of the same place answered and said, 'And who is their father?' Therefore it became a proverb, 'Is Saul also among the prophets?' And when he had made an end of prophesying, he came to the *house*.

And Saul's uncle said unto him and to his servant, 'Whither went ye?' And he said, 'To seek the asses: and when we saw that they were not found, we came to Samuel.' And Saul's uncle said, 'Tell me, I pray thee, what Samuel said unto you.' And Saul said unto his uncle, 'He told us plainly that the asses were found.' But concerning the matter of the kingdom, whereof Samuel spake, he told him not.

Saul delivers Jabesh-gilead. 11^{1-11}. [*And it came to pass after about a month that*] Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, 'Make a covenant with us, and we will serve thee.' And Nahash the Ammonite said unto them, 'On this condition will I make it with you, that all your right eyes be put out; and I will lay it for a reproach upon all Israel.' And the elders of Jabesh said unto him, 'Give us seven days' respite, that we may send messengers unto all the borders of Israel: and then, if there be none to save us, we will come out to thee.' Then came the messengers to Gibeah of Saul, and spake these words in the ears of the people: and all the people lifted up their voice, and wept. And, behold, Saul came following the oxen out of the field; and Saul said, 'What aileth the people that they weep?' And they told him the words of the men of Jabesh. And the spirit of God came mightily upon Saul when he heard those words, and his anger was kindled greatly. And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, 'Whosoever cometh

not forth after Saul, so shall it be done unto his oxen.' And *a terror* of Jehovah fell on the people, and they came out as one man. And he numbered them in Bezek ; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, ' Thus shall ye say unto the men of Jabesh-gilead, " Tomorrow, by the time the sun is hot, ye shall have deliverance ".' And the messengers came and told the men of Jabesh ; and they were glad. Therefore the men of Jabesh said, ' Tomorrow we will come unto you, and ye shall do with us all that seemeth good unto you.' And it was so on the morrow, that Saul put the people in three companies ; and they came into the midst of the camp in the morning watch, and smote the Ammonites until the heat of the day : and it came to pass, that they which remained were scattered, so that two of them were not left together.

The election by the people. 11[15]. And all the people went to Gilgal ; and there they made Saul king before Jehovah in Gilgal ; and there they sacrificed sacrifices of peace offerings before Jehovah ; and there Saul and all the men of Israel rejoiced greatly.

A later version, written over 500 years after Samuel.

The author of this version wrote after the nation had suffered much from bad and autocratic kings ; he is the same writer who edited the book of *Judges*, made his editorial remarks, which we have noticed, and had a theory to expound. The same outlook, the same theory are found here.

This narrative is not to be trusted. The uncompromising hostility to the appointment of a king is at variance with the earlier and more reliable account of the kingship as a gift from Jehovah ; Samuel is here a great judge with unlimited authority and not a seer of unknown reputation in Canaan ; the Philistines are overwhelmed and are compelled to yield up many cities which they have captured from the Israelites—a sure sign therefore of the great extent of the Philistine

conquest; it is all the children of Israel who are called to repentance after the apostasy, a repentance followed, as in *Judges*, by a marvellous victory; this victory is gained by Jehovah alone, the Israelites only taking part in the pursuit; there is peace, after victory, with the Philistines and with the Canaanites; Saul is elected by lot at Mizpah, not Gilgal, after Jehovah had declared what the constitutional rights of the king would be, and after He had shewn His dislike to the demand for a king. The only points of historical interest in the narrative is the close connection between Samuel and Saul in the choice of a king, and the fact of war between the Philistines and Israelites. This narrative might well be read as the story of the last of the great judges.

The farewell address is from the author, whose hostility to the monarchy is expressed in the language of his day. The narrative as arranged gives a consistent version.

The religious value of this narrative lies in the representation of Samuel as a man of prayer. 'God forbid that I should sin against Jehovah in ceasing to pray for you.'

Samuel the judge. 7^{2-17}. And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; and all the house of Israel *turned* after Jehovah. And Samuel spake unto all the house of Israel, saying, 'If ye do return unto Jehovah with all your heart, then put away the strange gods and the Ashtaroth from among you, and prepare your hearts unto Jehovah, and serve him only: and he will deliver you out of the hand of the Philistines.' Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

And Samuel said, 'Gather all Israel to Mizpah, and I will pray for you unto Jehovah.' And they gathered together to Mizpah and drew water, and poured it out before Jehovah, and fasted on that day, and said there, 'We have sinned against Jehovah.' And Samuel judged the children of Israel in Mizpah.

And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, 'Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.' And Samuel took a sucking lamb, and offered it for a whole burnt offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, 'Hitherto hath Jehovah helped us.' So the Philistines were subdued, and they came no more within the border of Israel: and the hand of Jehovah was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto Jehovah.

The demand for a king. 8^{1-9}. And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abijah: they were the judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah: and they said unto him, 'Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.' But the thing displeased Samuel, when they said, 'Give us a king to judge us.' And Samuel prayed unto Jehovah. And Jehovah said unto Samuel, 'Hearken unto the voice of the people in all that they say unto

thee : for they have not rejected thee, but they have rejected me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice : howbeit thou shalt protest solemnly unto them, and shalt shew them the manner of the king that shall reign over them.

10[17-19]. And Samuel called the people together unto Jehovah to Mizpah ; and he said unto the children of Israel, ' Thus saith Jehovah, the God of Israel, " I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you : but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses ; and ye have said unto him, Nay, but set a king over us ".'

The legal rights of a king. 8[11-22]. And he said, ' This will be the manner of the king that shall reign over you : he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen ; and they shall run before his chariots : and he will appoint them unto him for captains of thousands, and captains of fifties ; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest *cattle*, and your asses, and put them to his work. He will take the tenth of your flocks : and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you ; and Jehovah will not answer you in that day.'

But the people refused to hearken unto the voice of Samuel ; and they said, ' Nay ; but we will have a king over us ; that we also may be like all the nations ; and that our king may judge us, and go before us, and fight our battles.' And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah. And Jehovah said to Samuel, ' Hearken unto their voice, and make them a king.'

The election by lot. 8^{22b}. And Samuel said unto the men of Israel, 10^{19b-24}, 'Now therefore present yourselves before Jehovah by your tribes, and by your thousands.' So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken. And he brought the tribe of Benjamin near by their families, and the family of the Matrites was taken: *and he brought the family of the Matrites near man by man,* and Saul the son of Kish was taken; but when they sought him, he could not be found. Therefore they asked of Jehovah further, 'Is *the* man *yet* come hither?' And Jehovah answered, 'Behold, he hath hid himself among the stuff.' And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, 'See ye him whom Jehovah hath chosen, that there is none like him among all the people?' And all the people shouted, and said, 'God save the king.'

Samuel's farewell address. 12^{1-25}. And Samuel said unto all Israel, 'Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my youth unto this day. Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you.' And they said, 'Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.' And he said unto them, 'Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand.' And they said, 'He is witness.' And Samuel said unto the people, '*Witness* is Jehovah that appointed Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may plead with you before Jehovah concerning all the righteous acts of Jehovah, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto Jehovah, then Jehovah sent Moses and Aaron who brought forth your fathers out of Egypt, and *he* made them to dwell in this place. But they forgat Jehovah their God, and he sold them into the hand of Sisera, captain of the host of

Hazor, and into the hand of the Philistines, and again into the hand of the king of Moab, and they fought against them. And they cried unto Jehovah, and said, "We have sinned, because we have forsaken Jehovah, and have served the Baalim, and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee." And Jehovah sent Jerubbaal, and *Barak*, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled in safety. And ye said unto me, "Nay, but a king shall reign over us": when Jehovah your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold Jehovah hath set a king over you. If ye will fear Jehovah, and serve him, and hearken unto his voice, and not rebel against the commandment of Jehovah, and both ye and also the king that reigneth over you be followers of Jehovah your God, well: but if ye will not hearken unto the voice of Jehovah, but rebel against the commandment of Jehovah, then shall the hand of Jehovah be against you, *and* against your king. Now therefore stand still and see this great thing, which Jehovah will do before your eyes. Is it not wheat harvest today? I will call unto Jehovah, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of Jehovah, in asking you a king.' So Samuel called unto Jehovah; and Jehovah sent thunder and rain that day: and all the people greatly feared Jehovah and Samuel. And all the people said unto Samuel, 'Pray for thy servants unto Jehovah thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.' And Samuel said unto the people, 'Fear not: ye have indeed done all this evil: yet turn not aside from following Jehovah, but serve Jehovah with all your heart; and turn ye not aside after *the vanities* which cannot profit nor deliver, for they are vain. For Jehovah will not forsake his people for his great name's sake: because it hath pleased Jehovah to make you a people unto himself. Moreover as for me, God forbid that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way. Only fear Jehovah, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.'

10[25-27]. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house. And Saul also went to his house to Gibeah ; and there went with him the host, whose hearts God had touched. But certain sons of Belial said, ' How shall this man save us ? ' And they despised him, and brought him no present.

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